

# Mind



# Matter.

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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, December 30, M. S. 34.

FRANCIS BACON, (Lord Verulam).

"Sir:—Perhaps no spirit that has ever crossed to the other shore was more desirous than I of making plain what the real object of the spirit life is. Has it ever occurred to any one present to ask, why man's life is continued beyond the grave? I will tell you why and wherefore. Because in this mortal life we seek only that which panders to self. In spirit life we seek to ascertain how much self can reflect back upon the mortal plane for good. During our mortal existence we hear the cry on all sides: 'Why am I not placed amid circumstances that will allow me to control my individual actions, or in other words, do as I please?' Life is not a science, or why cannot science explain our position. It is not religion, for religion cannot explain our relation to this Universe. Then what can set us right? One little fact, upon which all others stand. It is simply, that if we understand that man, out of the form, is the same being that he is when in the form, then all becomes plain. Man only knows so much of the spiritual universe as he acquires or learns in the mortal form. The entire foundation of all the religions of the past or present time can be expressed in one sentence, that spirits can and do converse with mortals, under favorable circumstances. This one fact is worth more to mortals, than all chemistry and its partition into qualities, that ever has been discovered or made. In the mortal life I advocated that mode of theorizing that comes from induction ideas. I reasoned to myself that as man is the first rational creature, he must become controlled again by that which he never thought of or actually realized—that beyond him there is a great something, and like Tyndale your modern scientist, he must bow his head in the dust before that great thing called life. If you could know life, it is only to be found in acting out its actual experience. It is to be found when you pass beyond this thing called mortal life. As that which is below cannot comprehend that which is above, so you must become a spirit to realize the possibilities of existence. As I do not condemn man's condition or environments, for every one is placed differently, neither do I condemn their actions. Life is not a free agency. It is merely acting out what the embryo made necessary, and whatever that is, the man or woman will be. They may influence the result more or less, but nevertheless they are the creatures of circumstances, from the cradle to the grave. No God—no Saviour, will call them to account, but their own consciences will be an inward judge, and they will shrink from that which is wrong in remorse until they have set all things right within themselves. They tell you, sir, that responsibility is done away with by that which is called Spiritualism. I tell you, that it places upon all the most awful responsibilities that ever rested upon the minds of mortals or spirits. You have no God—no Saviour to wipe away your sins; you must as men and women atone for yourselves. There is no way to reach conclusions as to absolute truth except in making every individual responsible for his or her acts. As a member of the band of this medium, and one who feels that reason is the highest attribute of man, I am here to-night to publish that which I know to be true. Francis Bacon—Lord Verulam."

We take the following concerning Bacon from Thomas's Dictionary of Biography.

"Francis Bacon, Baron Verulam, Viscount St. Albans, (commonly called Lord Bacon), one of the most illustrious philosophers of modern times, was born in London, the 22d of January, 1561. His father was Sir Nicholas Bacon, lord keeper of the great seal under Elizabeth. His mother was Lady Anna, the daughter of Sir Anthony Cooke, and the sister of Mildred, Lord Burleigh's second wife. She is represented as a person of bright talents, no inconsiderable learning, and very decided religious opinions. While still a child, Bacon was remarkable for his ready wit, as well as for his general intelligence. When the queen once asked him how old he was, he replied, 'Just two years younger than your majesty's happy reign.' Queen Elizabeth used to call him, it is said, her 'little lord keeper.' \* \* \* When a little more than twelve years of age, he and his brother Anthony were sent to Cambridge, and entered Trinity College, of which Dr. Whitgift, afterwards Archbishop of Canterbury was then master. Francis was a diligent and successful student, and before he was sixteen years old, he is said to have conceived a decided dislike to the Aristotelian philosophy as then taught in the schools. On leaving the University, he entered Gray's Inn as a student of law, and soon after visited France, for the purpose of becoming acquainted with the French language, as well as the institutions and customs of the continent. But the death of his father, in 1579, made it necessary for him to return to England. In 1582 young Bacon was admitted to the bar; he was made a bench in 1586, and in 1589 became counsel-extraordinary to the queen, at the early age of twenty-eight. He had been elected to Parliament for Melcombe Regis in 1585, at the early age of twenty-four, and appears to have sat in every House of Commons from that time until 1614.

"Although a near connection of Burleigh, whose

influence during the greater part of Elizabeth's reign was unrivalled, Bacon appears to have owed little or nothing to the favor of that powerful minister. Nevertheless the Cecils procured him the reversion of the place of Register of the Star Chamber, an office worth sixteen hundred pounds per annum; but it did not fall to him until nearly twenty years later, in the reign of King James.

"Bacon being thus left to his own unaided exertions, applied himself diligently to the law, and in time acquired a lucrative if not an extensive practice. In 1592 appeared his first publication, a pamphlet, in reply to a little book, (or 'Libel' entitled 'A Declaration of the True Causes of the Great Troubles.'

"After the accession of James I., in 1603, Bacon's advancement was all that a man of reasonable ambition could desire. He was raised to the knighthood the day before the king's coronation. Having soon after been chosen by the House of Commons to make a representation of the oppressive acts of the royal purveyors, he performed the duty with such ability and address as to give satisfaction both to the king and to the Parliament. The House gave him a vote of thanks, and the king appointed him one of his counsel."

"In May, 1606, Bacon married Alice Barnham, the daughter of a wealthy London merchant and alderman. In 1607 he was made solicitor-general. In 1611 he became one of the judges of the knight's marshal's court, and in 1613 he was appointed attorney-general, and was made a member of the privy council. His law practice was now very lucrative, and the emoluments arising from his various offices afforded him what for those times may be called an immense income. He was selected by the king as his agent in the prosecution of Peachment, a clergyman, who was accused of treason, on account of some passages in a sermon found in his house. The sermon had never been preached, and there was no proof that he had any intention of preaching it. Bacon is charged with having sought, contrary to law and justice, to obtain the opinions of the judges before the case came up for trial."

"In March, 1617, Bacon was appointed keeper of the great seal, and in January 1618, he became lord high chancellor of England, the highest office to which an English subject could then attain. In July of the same year he was created Baron Verulam, and took his seat in the House of Peers. In 1620, he was made Viscount St. Albans. His sixtieth birthday (January 22, 1620), was celebrated with great state, Ben Jonson furnishing a poem to be recited on that occasion, in which he speaks of the Lord Chancellor as one

"Whose even thread the Fates spin round and full,  
Out of their choicest and their whitest wool."

"The same year he published his 'Novum Organum,' embodying the ripest and richest results of his life-long studies."

"A man named Wraynham, against whom Bacon had decided a suit in chancery, accused the chancellor of accepting bribes; and, though he did not make good his accusations in regard to his own case, his complaints led to the appointment of a committee in the House of Commons, to inquire into the abuses of the courts of justice. In consequence of this inquiry a number of cases of alleged corruption on the part of the lord chancellor were presented. The House of Commons referred the case to the House of Lords, as the only proper tribunal for trying it. In the course of the trial, it was shown that in a majority of the cases, the presents were received after the suits terminated, and in some others that the chancellor had decided against the donors. But, unfortunately the accusations could not all be thus disposed of. It was alleged that in one instance, when the decision was drawn up but not yet delivered, a timely and liberal present prevailed on the chancellor to reverse his decree. In another, when one of the parties had administered a liberal bribe, and was encouraged to hope that the decision would be in his favor, a subsequent and larger gift from the opposite party turned the scale in favor of the latter. At the commencement of the trial, Bacon strongly asserted his innocence; but he afterwards abandoned his defence and acknowledged his guilt. His words were, 'I do plainly and ingeniously confess that I am guilty of corruption, and do renounce all defence.' On the 3d of May 1621, he was sentenced to pay a fine of forty thousand pounds, and to be imprisoned during the king's pleasure. 'The sentence of Bacon,' says Macaulay, 'was scarcely pronounced when it was mitigated. He was indeed sent to the Tower; but this was a mere form. In two days he was set at liberty.' Not long after this his fine was remitted. He was even permitted to present himself at court. He was allowed a pension of twelve hundred pounds, no inconsiderable income for that age. The rest of his life was spent in retirement, and was chiefly occupied in scientific pursuits. He died on the 19th of April, 1626, leaving no children."

"In contemplating the fall of so great a man, we should not lose sight of the principal cause. With his many and rare accomplishments, and with all the strength of his transcendent intellect, Bacon had one 'weakest weakness,' an inordinate love of splendor and display. The consequence was that he was often embarrassed and in debt, and he was tempted to seek the deficiency of his large income by accepting presents and bribes."

"Bacon's greatest work was his 'Instauratio Magna,' of which the 'Novum Organum,' already referred to, is but a part, although the most important part, and his treatise 'De Augmentis Scientiarum' the opening chapter. Believing, as

Bacon did, that the then prevailing mode of studying science (particularly the science of nature) had become greatly perverted, his aim was to bring men back, so to speak, to the right employment of their powers, and to direct them into such a path of inquiry and examination as would best promote the cause of true science. This he proposed to effect by teaching them a new method of exploring or investigating nature, the principles of which are laid down with great explicitness and fulness in his 'Novum Organum.'

"Among Bacon's other works we may mention his 'Essays,' (first published in 1598) perhaps the most popular of all his writings; 'On the Wisdom of the Ancients,' which appeared in 1610, and of which a good translation from the Latin by Sir Arthur Gorges, was published in 1619. His collection of Apophthegms constitutes one of the most attractive portions of his various works."

"[The reader has as good an opportunity as ourselves to judge how far that communication is characteristic of Lord Bacon. While the expressions used are not always as clear as could be desired, the thoughts seem to be not difficult to perceive. The physical condition of the medium was not such as to admit of perfect control, and hence no doubt the defects and imperfections of the communication. We trust that the spirit will again control under more favorable circumstances. The one important fact of that communication is that the moral responsibility of individual man is not done away with by Spiritualism; but that, on the contrary, it places the most awful responsibility upon those who accept its teachings. Spiritualists, that is true, whether you are mediums or whether you are not. How necessary then to your welfare and happiness is the strict observance of truth, right, and justice in all that you say, and do, and think. We fear there are too few Spiritualists who seek to adhere to those cardinal canons of true ethics. Observe sincerity and discard all hypocrisy; give your reason the fullest and most unrestricted scope, and resist all influences of prejudice or self-righteousness; and, in all things, and with all people, deal justly and impartially, and very soon Spiritualism will be installed as the one teacher of the world. On the other hand, allow a profession of a belief in the wisdom of its teachings to become as meaningless and as fruitless as are the professions of belief in the teachings of theology, Christian or pagan, and the world will be remitted to the mental and moral darkness from which Spiritualism alone could have delivered it. Truly great, awfully great, is the responsibility that rests upon professed Spiritualists."

As the next spirit took control of the medium, he was thrown violently back in his chair as if mortally shot; and after a few moments the following communication was given.—Ed.]

HENRI CHRISTOPHE, (King of Hayti.)

"SENIOR:—Come here night. Much believe Catholicism. Me find spirit heap lie—no truth. Go spirit 1820. Me no cure. Creole, what you call, half French half Spanish. Me find spirit deceived. Want know what do, get free. Heap nonsense. No mass—all humbug. Heap damn lie. Want to see way clear as spirit. Want to know truth. No truth Catholicism. Drag down—make no good. Believe you help get out trouble. Call Emperor—Emperor nothing. Heap nonsense. Never Emperor nothing, worth anything. Want hunt truth—hunt here. Want work for truth. Henri Christophe, Hayti, 1820."

[We take the following concerning Christophe, from Thomas's Dictionary of Biography.—Ed.]

"Henri Christophe, a negro king of Hayti, born in 1767. In the insurrection which began about 1790, he fought against the French, and by his courage and talents, attracted the notice of Toussaint L'Ouverture, who made him a General of brigade. After Toussaint had been transported to France, Christophe fought under Dessalines, who assumed the title of emperor in 1804. When in October 1806, Dessalines was assassinated, Christophe became ruler of the northern part of the island. A rivalry between him and Pethion, who favored a representative system, led to civil war. After several indecisive battles, Pethion retained the southwest part of the island, and Christophe in 1811 was crowned king of Hayti, as Henri I. He established the Catholic religion, and, in mimicry of European courts, created a nobility, with such titles as the Duke of Marmalade and Count of Lemonade, these names having been formerly the names of different plantations. In 1814, Louis XVIII of France, sent emissaries to Hayti with a design to recover that island, but without success. His cruelties having rendered him unpopular, Christophe was unable to suppress a revolt, and shot himself in October, 1820. Boyer then became President of Hayti."

[As this spirit spoke in such broken English, we suggested that he should speak through an interpreter, but he insisted, perhaps wisely, in controlling the medium in person. Thinking we could make a useful spirit missionary of this powerful spirit we gave him the information necessary to that end. In leaving, he asked for our hand, and shaking it heartily, assured us he understood our counsel and would pursue it.

The next spirit controlled in much the same manner; and he too spoke in broken English.

AUGUSTIN ITURBIDE.

SENIOR:—I was shot at Padilla Augustin Iturbide. I was shot as a traitor. Senior, I am no traitor. I worked for that that was right—like the

one who was here before me. I am a Catholic, but Catholicism gives me no pleasure as a spirit. I speak to you through the help of what you call a prompter—by other spirits. Me no care for no particular religion. Me care, more about quit life in hurry. Damn dogs shot me. Me hate. Augustin live. He will have revenge. Me not at peace with mortal man—me hate. Drive out of life before time. [Here there was some attempt of another spirit to take the control, and he said.] No want me speak to you. Me will speak. Me here. Me want to say here—true patriot never dies; and man that love his country will win in end, even as spirit. Any one think your Garfield man is killed by bullet is a fool, for he has a psychological force as spirit, and he will perform what his mortal mission was cut short of—same as mine. You kill the mortal man, but spiritually, Senior, that man lives, and his life, however cut short, must have what it intended to accomplish. I am accused of being traitor to mortal politics, but toward real, true politics I ever stand for the truth. Yours. Augustin Iturbide.

[We take the following, concerning Iturbide, from Johnson's Universal Cyclopedia:]

"Augustin Iturbide, was born at Valladolid, (now Morelia), Mexico, Sept. 27, 1783; took a distinguished part as an officer of the Spanish army in the war against the Mexican revolutionists of 1810 and subsequent years, rising to the rank of colonel; but in 1820, in consequence of the Constitutional revolution which took place in Spain in that year, he decided to make an attempt for the independence of Mexico under a monarchy. Obtaining command of the Spanish forces in the south of the province of Mexico, he promulgated February 2d, 1821, the 'Plan of Iguala,' at the town of the same name. The essential features of this celebrated plan were known as 'the three guarantees'—i. e., the maintenance of the Catholic religion; union of Mexicans and Spaniards; independence with a monarchy under a prince of the Spanish Bourbon dynasty. The plan of Iguala had immediate success; it was accepted with enthusiasm, not only by the native Mexicans, but by a greater part of the Spanish forces in the country. After several months of nominal hostilities, Iturbide concluded a treaty at Cordoba (August 24, 1821) with the new Spanish viceroy, O'Donoghue, by which his 'plan' was virtually accepted, and he thereupon made a triumphant entry into the city of Mexico Sept. 27th, of the same year. A junta of government, and afterwards a regency, was established under the presidency of Iturbide; a constituent assembly was chosen, and negotiations were at once begun with Spain for obtaining a prince who should be crowned emperor of Mexico. Through the fatuity of Ferdinand VII., the treaty of Cordoba was rejected by the Spanish government, and the successful movement for independence was treated as a rebellion. After some vacillation and quarrels with the constituent assembly he had convoked, Iturbide, favored by his army, was proclaimed emperor May 18, 1822, and was reluctantly recognized by the assembly. He was crowned July 21st, but he experienced great opposition, being compelled soon after to dissolve the assembly and imprison fifteen of the deputies. In December, Gen. Santa Anna, then a very young man, and lately a warm partisan of Iturbide, proclaimed the Republic in Vera Cruz, and by April, 1823, the situation had become so hopeless that Iturbide resigned the crown, and made terms with the restored assembly, by which he was allowed to embark for Europe and enjoy a pension of \$25,000. He sailed for Italy May 11th, resided several months in Leghorn, thence went to England, and in May, 1824, chartered a vessel, in which he returned to Mexico, ostensibly to tender his services as general against an anticipated invasion by Spanish forces, but doubtless with the expectation of recovering his throne. Meanwhile, a republican government had been formed in Mexico, which, thrown into an alarm by a rumor of Iturbide's intended return, issued a decree that he should be treated as an outlaw should he set foot within the territory of the republic. Ignorant of this decree, Iturbide secretly landed at Soto la Marina, July 14th, was recognized and taken before the State legislature, by whose orders he was shot at Padilla, Tamaulipas, July 19th, 1824. His family established itself at Philadelphia, where the ex-empress died March 21, 1861. Several of the sons of Iturbide were afterwards honored with diplomatic or military posts by the Mexican government; and during the ephemeral empire of Maximilian the survivors were recognized as princes. The elder, Angel de Iturbide, died in the city of Mexico, July 21, 1872; the younger, Augustin, died in Paris in May, 1873. Prince Augustin, son of Angel, recognized by Maximilian as his presumptive, was born in 1864, and now (1875) resides with his mother, an American lady, at Georgetown, D. C."

[We have little doubt of the authenticity of this spirit communication, from all the circumstances attending it. It shows, as well as that which preceded it, that although these men had both helped to enslave their countrymen, by placing the yoke of the Catholic priesthood upon their necks, their spirits had derived no help from that fact. That Iturbide should think he can ever avenge what he imagines his wrongs, may be natural, but sadly mistaken, as he will sooner or later discover, when he will become a happy spirit, and not until then. When spirits return in such a frame of mind as he did, it is useless to waste words in trying to reason them out of their perverse notions.—Ed.]



SAMUEL HALL,  
(Warrenton, Georgia).

GOOD EVENING, SIR:—I could curse you North-  
erners, and your non-slaveholding policy, because  
you ruined, all that I desired, or that made life  
worth living for, to me. Not that I ever tyrannized  
over a slave, or sought to do him or her in-  
justice; but you ruined an old system under  
which I was brought up. I care nothing for the  
so-called political movements that were, and are,  
going on in the United States; but no true South-  
erner was ever truly happy unless surrounded by  
those conditions that, from his childhood, he had  
been accustomed to. I am glad, Sir, that I quit  
this mortal life. That war ruined me, and placed  
me under conditions in which I was not fitted to  
live. As a spirit I have the same tendencies po-  
litically that I had as a mortal. I hate your  
Northern control. I shall work for satisfaction.  
If you had your homes ruined by Yankees, you  
would feel so, too. I have a right to fight for that  
which I believe to be true. Samuel Hall is my  
name, of Warrenton, Georgia.

[We cannot understand clearly how this spirit  
is to get satisfaction. The taint received from the  
curse of slavery seems as hard to eradicate from  
the spirit, as the taint received from religion, or  
the exercise of kingly power. It is certainly bet-  
ter to get to spirit life free from prejudices and  
politics of all kinds, if these spirits are to be-  
lieved.—Ed.]

EMMA KINKADE,  
(Battle Creek, Michigan).

GOOD EVENING, SIR:—I left this mortal life in a  
very weak state, about one year ago, at Battle  
Creek, Michigan, and in the prime of life. I was  
most anxious to live when the fatal sentence came  
that I should die. Living in such a place as Bat-  
tle Creek, of course I knew something of Spiritu-  
alism, and believed in it, but not to such an ex-  
tent as to make any outward pretensions of that  
kind. But, nevertheless, as a spirit, I have found  
that neither creeds, dogmas, nor set ideas of any  
kind, govern the spirit life; but that each and  
every spirit stands upon their own ideas of mor-  
ality. There is no religion other than the facts  
of truth; there is no truth but what each mortal  
can thoroughly understand it, if they try. Ev-  
ery demonstration of life, no matter in what form  
it comes, will continue until after all its possi-  
bilities are attained. There is no truth expressed  
by any sect, but what there is a higher truth; and  
that higher truth has its existence in the simple  
facts of intercourse between spirits and mortals,  
and therefore I would advise all my friends, how-  
ever wise they may think they are, to bid fare-  
well to every sect that undertakes to govern their  
moral actions, because they have no right, al-  
though they may have the power, in spirit life, to  
do so. Their power, however, perishes with the  
emancipation of the individual spirit. My name  
was Emma Kinkade, Battle Creek, Mich.

[We would be obliged for any information as to  
the existence of the person this spirit purported  
to be. She is certainly a very intelligent spirit,  
and was no doubt a person of good strong sense  
when here.—Ed.]

DR. LEWIS W. SADDLER,  
(Nashville, Tennessee).

GOOD EVENING, SIR:—In this mortal life I was  
a doctor—not of the word, but of the flesh,—and I  
want to say, as a spirit, that leaving out the  
priests, the doctors are the greatest fools in exist-  
ence. Latin jargon, and the compounding of  
drugs, does not make a doctor, although that is  
the idea that governs the modern student. It is  
true, that no man could have more desired to do  
good to humanity than myself—not that I wish to  
commend myself; but, as a spirit, I find that I  
was a fool in medicine. And why should I admit  
this fact? Because there are higher laws than I  
knew of then. I would have laughed at magnet-  
ism, and scorned electricity. I would have  
thought that all that these spiritual doctors  
brought forward was foolishness. But, neverthe-  
less, in spirit, I know that these influences exerted  
by one person upon another, are silently and  
unobtrusively working out more good, for the  
cure of disease, than all that is done by allopathic  
or homeopathic physicians. The time is coming,  
and it is very near at hand, when the application  
of the atmosphere properly used—which must be  
learned and studied just as a course in medicine  
is—will suffice to cure all, and Nature be her own  
physician. I have discoursed upon medicine.  
The only other point that I now can bring for-  
ward is: What has been the result of my life,  
morally, upon my spirit? I will state that also:  
Faith is a grand thing, provided it is in that  
which is true; but faith in that which is a lie will  
damn you. As a spirit, I have found neither God  
nor Jesus. And although I have sought, with the  
earnest desire of my spirit, for such beings, I have  
not even found such characters as Mahomet. I  
have found none of them to have existed. If they  
do exist, they are to me as an *ignis fatuus*, that  
are said to exist, but which, in reality, have never  
been found. I thank you for this hearing. My  
name was Dr. Lewis W. Saddler, Nashville,  
Tennessee.

[That spirit is certainly vastly wiser than he  
was when here. His medical brethren would do  
well to heed and weigh his suggestions. It is a  
great point gained when the spirit doctors, like the  
spirit priests, find it necessary to come back and  
confess their errors, and the wrongs they have  
done their fellow-men by their pride and as-  
sumption of learning and knowledge which they  
never possessed.—Ed.]

TIPPOO SAHIB,  
(Sultan of Mysore).

I GREET YOU, SAHIB:—Perhaps no man ever  
lived in mortal form that was more full of art and  
hypocrisy than myself. I was surrounded by flat-  
terers, liars and hypocrites. And why? Because  
I created that element, and the man who seeks  
for evil will always find it. I was also a sensual-  
ist. You will excuse me if I speak hotly and pas-  
sionately, for I was born under the southern sun,  
and the blood flows hot in my veins. My father  
was too gentle, and gentleness in a ruler is often a  
fault. But I am not here to-night to talk either  
upon the government of peoples, or the govern-  
ment of yourselves; but I am here to bear wit-  
ness, that as Christianity has damned its millions  
in spirit life, Mahometanism is little, if any bet-  
ter. I have never found the great prophet Ma-  
homet, although I believe he can be found in  
spirit life; but he can do nothing for his follow-  
ers, for their folly lies in their following him.  
Now I am going to make a statement to you that

you will, perhaps, dispute, and you may say that  
I am a liar and deceiver, but, nevertheless, it is  
true. I have talked with, and been admitted to  
the councils of Gautama Buddha, and have heard  
him discourse upon virtue in such a manner that  
the teachings of the Christian Jesus pale into in-  
significance beside it. I am not a good man, but  
I trust I am a true one; and I would advise all,  
after two hundred and fifty years in spirit life—or  
very nearly that time—to beware of following the  
precepts of any priest or preacher whatever. The  
only safe guide is the reason within you. My name  
was Tippoo Sahib.

[After this spirit had left the control, in reply  
to our question, "Wild Cat," the Indian guide,  
said he was the son of Hyder Ali Khan, king of  
Mysore. We take the following, concerning Tip-  
poo, from Johnson's Universal Cyclopaedia.

"Tippoo Sahib, sultan of Mysore, (1782-99) was  
born Nov. 19, 1749, a son of Hyder Ali; received  
a good education; was instructed in European  
tactics, and distinguished himself in the war  
against the English, defeating them at Perimbak-  
um, September 10, 1780, and on the banks of the  
Kolerun, Feb. 18, 1782. On Dec. 7, 1782, Hyder  
Ali died, and Tippoo Sahib now prepared for a  
still more energetic prosecution of the war. On  
April 28, 1783, he took Bednore and soon after also  
Mangalore; but in the meantime peace had been  
concluded between England and France; the  
French accordingly withdrew from active partici-  
pation in the war, and Tippoo Sahib felt thereby  
compelled also to conclude peace—at Mangalore  
March 11, 1784—on advantageous conditions. It  
was his idea to drive the English out of India;  
but, fortunately for the English East-India Com-  
pany, his religious fanaticism was greater than his  
political ambition, and instead of making allies  
of the non-Mahomedan Hindoo states, he waged  
uninterrupted war against them. The Com-  
pany, which feared him, and knew of his  
vast intrigues in France, Persia and Afghanistan,  
used this circumstance, and fell upon him in 1790,  
together with a number of native princes, and com-  
pelled him in 1792 to sue for peace, by ceding half  
of his dominions and paying 33,000,000 of rupees.  
This misfortune, however, did not diminish his  
ardor, and when Napoleon landed in Egypt, Oct.  
18, 1798, the Company determined to crush their  
enemy before it might become too late. On Feb.  
22, 1799, the Company declared war against Mys-  
ore, invaded the realm with two armies, and  
shut up the sultan in his capital, Seringapatam.  
Here he fell May 4, 1799, while fighting on the  
walls; his dominions were confiscated by the  
Company, and the spoils from his palace were  
carried to London."

[This communication comes no doubt from the  
spirit who purported to give it, and is replete with  
subjects for thought and reflection. The spirit's  
testimony to the uselessness of Mahometanism as  
a means for spirit happiness, is exceedingly val-  
uable, coming as it does from the spirit of a man  
who was a bloody and cruel Mahomedan bigot.  
He has been as unsuccessful in reaching the great  
prophet Mahomet, as Christian bigots have been  
in reaching their man-god Jesus. But we take it  
that Mahomet did not care to confront his fiery  
and determined follower with the confession of  
having deceived him, so he took measures to  
keep out of his way. There would certainly have  
been a small unpleasantness in the Mahomedan  
paradise, if Tippoo Sahib had found, as a spirit, he  
had been deceived. That this spirit should have  
found access to Gautama Buddha is not strange,  
inasmuch as he had been the ruler of so many of  
his followers. The spirit does not seem to  
have kept a strict record of the time that has  
passed since he died in battle. He had not been  
in spirit life quite one hundred years. The closing  
advice of the spirit is as wise as it is true.  
"Beware of following the precepts of any priests  
or preachers whatever." We will follow it at  
least.—Ed.]

"THE BANNER OF LIGHT'S" LACKEY, JOHN  
WETHERBEE, "AT SEA."

It will be remembered, by some of our readers  
at least, that in our issue of December 29th ult.,  
we criticised, as we thought it deserved, the at-  
tack made upon Mrs. Elsie Crindle-Reynolds, by  
the *Banner of Light*, and by John Wetherbee, who  
had assumed to state the position of that paper  
towards Mrs. Reynolds as a woman and medium.  
We printed at length every portion of their per-  
formance that could in any way explain the ob-  
jections we raised to it. Instead of Mr. Wetherbee  
attempting to answer those objections in the  
*Banner*, as it was most proper for him to have  
done, he sent us a long and irrelevant screed, be-  
ginning with John Wetherbee and ending with  
John Wetherbee, which he requested us to pub-  
lish. Seeing no propriety in our doing so, we re-  
turned to him his manuscript, to make such use  
of it as suited him. In reply to our note return-  
ing his screed, we received a grossly abusive let-  
ter, just such as a cowardly assailant of a defence-  
less woman would write to another when out of  
harm's way. To that letter we condescended to  
reply, and requested that that should end all pri-  
vate correspondence between us; and requested  
him, if he had any more of his billingsgate in  
store for us, that he would use the columns of the  
editorial "Monkey," whom he had served as  
"Cats-paw" in assailing Mrs. Crindle. Not hav-  
ing self-respect enough to comply with our right-  
ful request to send us no more private letters, he  
has sent us nearly four pages more of his vile and  
blackguard abuse. For this we care nothing. We  
assure Mr. Wetherbee, that he is so far beneath  
our contempt that he cannot insult us, and he is  
only wasting time with such efforts. It is his  
principal, the *Banner of Light*, who will receive  
whatever attention we have to give to this matter.  
We have only noticed Mr. Wetherbee at all, be-  
cause he volunteered to do a work that Luther  
Colby was too ashamed or too cowardly to at-  
tempt himself, through the *Banner*.

That the reader may know what manner of  
man John Wetherbee is, whom the *Banner* em-  
ploys to act hypocrite for them, we will quote  
one passage from one of his letters to us. Mr.  
Wetherbee stated the particulars of a seance he  
attended, given by Mrs. Crindle-Reynolds, under

what he said were absolute test conditions, at  
which the phenomenon of spirit materialization  
was so absolute that he could not possibly be mis-  
taken. This was all he deigned to say in favor of  
Mrs. Reynolds' claims to be a genuine medium.  
He will hardly deny that that was the substance  
of what he said in his most unfair and hypocriti-  
cal attack upon Mrs. R. One would have thought  
that Mr. Wetherbee might be believed, when he  
told that truth against himself, but he will not  
have it so. In his letter to us, he repudiates his  
own deliberate and emphatic statement regarding  
the seance he described, by saying:

"I say all I can, always, in favor of mediums. I  
am a friend of the class—said, if anything, too  
much in favor of Mrs. Reynolds, but I prefer to err  
on that side, and am not sorry that I thus erred."

Here, we have Mr. Wetherbee confessing to  
saying all he can in favor of mediums. We pre-  
sume, whether they deserve any leniency or not;  
and admitting he intentionally stated more than  
was true in what he said of Mrs. Reynolds' se-  
ance, and expressing no regret for his intention-  
ally erroneous statements on that side of the  
case. Under the circumstances, is anything he  
stated to Mrs. Reynolds' prejudice entitled to  
any more weight? A man who will thus confess  
himself a hypocrite, is entitled to no credit what-  
ever, whether he speaks in favor of, or against a  
medium.

We will quote another portion of Mr. Wether-  
bee's letter, that shows "the negro in the wood-  
pile," in a way that "a way-faring man though a  
fool" cannot fail to see the sable gentlemen, and  
what he is after. Remember, that in this affair  
John Wetherbee and the *Banner* are one and the  
same thing. He says:

"I have thought, in the wicked diatribes that  
you have spilled over on that good man, and good  
Spiritualist, and good friend of mediums, Luther  
Colby, he was wise in not noticing them, and I  
have said so to him, and others have said so, and  
as he has thus far kept the old *Banner* clean from  
esoteric controversy, [What kind of controversy  
is that, John?] or word quarrelling, [Again what  
kind of quarrelling is that?] I would not be one to  
introduce it after approving his very wise course."

No, you hypocrite, but you would attempt to  
practice that game through MIND AND MATTER,  
and because we kicked you away for your imper-  
tinance, you set up the howl, "You are armed  
with a paper and I am not, so you are safe." No,  
John, that dodge won't work. You are a meaner  
and more contemptible hypocrite than we took  
you for. Written with a different pen and at a  
different time, and no doubt after consultation  
with that "good man, Luther Colby," was the fol-  
lowing piece of journalistic insolence noted for  
interlineation:

"It seems to me that two things have maddened  
you, one is that you have never succeeded in get-  
ting Colby to notice your reflections, and thus ad-  
vertise you or bring you into prominence; the  
other is that you could not make a 'cat's-paw'  
of me."

Can any one doubt but that the "good man,  
Luther Colby," incited that malicious and vindic-  
tive lie. If there is such a person, he or she is to  
be pitied. In reply we will state what has been  
the fact. Time and again has the *Banner of Light*  
assailed us through its editor, its correspondents,  
and contributors, with the most slanderous false-  
hoods and misrepresentations, couched in the most  
brutal and disgraceful terms, but never has any of  
them dared to so much as name the man or the  
paper, that their lies were intended to injure. In  
every instance we have shown them up as they  
deserved to be shown up without their daring so  
much as to grunt a reply; their silence being the  
result in every instance of cowardice, or conscious  
impotence. In this paper we publish one of these  
*Banner* attacks upon us by the combined enemy.  
We assure Luther Colby and the *Banner*, that we  
ask nothing from them. Henceforth we refuse to  
exchange advertisements with them, or exchange  
papers, or to have any business relations with  
them whatever. We deeply regret that we did  
not take this course from the first. People who  
have been getting MIND AND MATTER from the  
*Banner of Light* people, and who want it in Boston  
will have to order it direct, until we can effect ar-  
rangements for its sale. By many people we have  
been told that they could not get the paper there.  
We now believe we have been unfairly dealt  
with by them in that respect. We will, hereaf-  
ter, sell no more books but those published by  
ourselves. We intend to have clear decks, and will  
neither ask nor give quarter to the pirates who  
think to run us down.

We take no advantage of Mr. Wetherbee, in  
publishing what we have done from his pen, as  
in closing his last letter, he says: "Upon the  
whole, you need not consider this private corre-  
spondence." On the whole, we feel very much  
obliged to Mr. Wetherbee for allowing us so good an  
opportunity to place ourself where we wanted to be  
at this juncture of the battle of Armageddon. We  
feel like we used to feel, when a boy at home upon  
the farm, when the beautiful and balmy Spring  
would allow us to throw aside our heavy rustic  
shoes, and when we felt as if we could match in  
fleetness the agile deer. Our hair is white with  
the snows of sixty winters, but time has dealt  
lightly with us, as those who assail or seek to  
crush us will find. One word and we have done  
for the present. The issue raised with us and  
the one we have accepted is, have we no right to  
criticise the "Old Banner"? John Wetherbee  
and Luther Colby say we have not. We say we  
have that right, and that it is our duty to do it,  
and we will, whine about it as much as they may.

#### HOW SOME SPIRITS LABOR TO DECEIVE!

Some weeks ago we received the following let-  
ter or note from Dr. James Cooper, of Bellefon-  
taine, Ohio:

"BROTHER ROBERTS:—The above is a transla-  
tion of the enclosed, received from Frank T. Rip-  
ley, Gurnee, Ill. He seems to have gotten it  
wrong in his letter—the communication being  
from Yermah, as listed by Marc Anthony. I have  
no excuse to offer for sending this. I simply  
obey the spirit, and hope you will not be of-  
fended. Yours for truth,

"JAMES COOPER, M. D.  
"Bellefontaine, Ohio, Nov. 11, 1881."

The letter from Mr. Ripley to Dr. Cooper was  
as follows:

"DEAR FRIEND COOPER:—I send this queer  
writing just as I get it from the spirit Yermah,  
who wants me to send it to you, for you to inter-  
pret, and send the same to J. M. Roberts, of MIND  
AND MATTER. The message is from Marc Anthony  
to Roberts. I give the queer characters for what  
they are worth. I don't know what they mean,  
as my hand is taken hold of, and the writing  
comes of itself. Yours truly,

"FRANK T. RIPLEY.  
"Gurnee, Ill.

"P. S.—Please write me at once. I keep a copy  
of the letter. F. T. R."

Mr. Ripley's letter to Dr. Cooper was accompa-  
nied by two pages of note paper, covered with  
rows or lines of meaningless characters in lead-  
pencil markings, which Dr. Cooper "translates"  
as follows:

"J. M. ROBERTS:—Assisted by Marc Anthony—  
the unfortunate lover of Egypt's Queen—I ad-  
dress you something that I have done nearer  
home, but thus far you have refused to receive  
me. I do not blame you, for your experience  
with deceiving spirits has not been pleasant. I  
assure you, however, that the bands of pre-his-  
toric spirits are determined to have a hearing, if  
not through your paper, through others that now  
repudiate us. We can and will prove to the  
world that we are just what we claim to be, if  
proper conditions are furnished us.

"We thank you for the good work you have  
done, and are still doing, in defence of mediums.  
"YERMAH THE ATLANTIAN."

When the above letters came to hand, we were  
not aware that a spirit purporting to be Yermah  
the Atlantian, had given an oral communication  
through the mediumship of Alfred James which  
had been taken down by Mrs. James. A few days  
thereafter we learned that such was the fact. On  
looking at the communication, we saw every mark  
of the handiwork of the spirit claiming to be  
Marc Anthony, who had, through Mr. George  
Cole, in Brooklyn, attempted to take the guilt of  
murdering President Garfield from the soul of  
Guiteau, and place it upon President Arthur and  
his friends. The latter communication was pub-  
lished in "Miller's Psychometric Circular," of  
October, (we think) and was handled without  
gloves, by us at the time of its appearance. It  
would seem that "Marc Anthony," whom we  
know to be a spirit personator and liar, if not a  
spirit priest, thought to get to windward of us by  
that round-about personation of the "pre-historic  
Yermah." It is not smart in him to suppose he  
could catch us napping, and by such an absurd  
dodge as that, get a foothold near us. We assure  
"Yermah" and we assure "Marc Anthony," and  
we assure the "pre-historic spirits," for whom  
they speak, that they will get no hearing through  
MIND AND MATTER, other than such as is necessary  
to expose the imposition they declare it their pur-  
pose to attempt. Fortunately or unfortunately  
for us; or for the spirit deceivers with whom we  
are dealing, we have no more reverence for old  
things that we have not for new things, and hence  
we shall deal with them both from precisely the  
same standpoint of observation.

Spirit cheating and lying will no longer pay  
those who resort to it. The light of day is too  
strong for such spawn of darkness, to flourish with  
even mushroom briefness. Better cease doing  
evil, and learn to do good, if you want to be  
happy. At any rate you had better cease loading  
your spirit souls with guilt that it may take cen-  
turies of remorse to atone for.

Here were three good Spiritual mediums  
brought into requisition, to induce us to publish  
a spurious spirit communication; one in Illinois,  
one in Ohio, and one in Pennsylvania. None of  
these mediums are in any sense in the least de-  
gree responsible for the deception attempted to  
be carried out by untruthful spirits through them.  
Indeed we feel much obliged to all three medi-  
ums for putting it in our power to show how  
spirit lying is sometimes conducted, and to post  
our readers as to the necessity for constant vigi-  
lance against spirit deception. Be watchful and  
prudent, and in the end nothing but truth will  
come from the other shore.

#### Mediums' Home Fund.

We, the undersigned, subscribe or pledge the  
amounts set opposite our respective names, to  
found a national home to give relief and suste-  
nance to worthy, needy mediums in the United  
States.

CASH.

Am't previously acknowledged in MIND AND MATTER \$169 20

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER	\$258 00
Samuel Graham Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	50
Mrs. Corbit, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00
Total Pledged	\$268 00

Mr. Geo. Hall, Treasurer of the Mediums Home  
Organization, will receive and acknowledge your  
contributions. Address, No. 482 West Liberty  
Street, Cincinnati, Ohio.



## EDITORIAL BRIEFS.

A spiritual conference will be held at the residence of Mr. Alfred James, at 939 Carpenter street, every Sunday afternoon at 3 o'clock until further notice.

Mr. P. A. Field, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2½ and 6½ P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

OWING to the press of matter which we have felt it our duty to crowd into our columns this week, we are compelled to omit some matters of interest to which we would have been glad to give place; among which are "A Christmas Story," by our esteemed Bro. J. H. Mendenhall, and the secretary's (Miss Sara Williamson) report of the proceedings of the Brooklyn Spiritual Conference—both of which shall appear in our next.

HON. WARREN CHASE, of California, who has just closed a course of ten lectures in New York, will lecture in Dr. Rhodes' hall, No. 505½ N. 8th street, Philadelphia, on Sunday, Jan. 15th, at 11 a. m., and at 7.30 p. m. Mr. Chase is too well known in this city and all over the country, to need any introduction, as he has been longer in the field as a lecturer on that subject than any other person now on the rostrum in the nation. Admission 10 cts., to meet expenses.

Mrs. Belle Fletcher's Mediumship.—We have a letter from our friend Benjamin Fisher, of Richmond, Ind., giving an account of his experiences with Mrs. Fletcher, at her room No. 5, Arlington House, when he received some very satisfactory and affecting communications and surprising tests; those received from his wife being unmistakably true to her characteristics. We have not present space for Mr. Fisher's letter entire, which fully endorses Mrs. Fletcher's great gifts as a trance-personating medium.

MORE and strong endorsement of Mrs. Elsie Reynolds. Mrs. E. S. Sleeper, of San Francisco, Cal., writes us: "I feel I have not thanked you enough for your kindness to our much beloved Mrs. Crindle-Reynolds. She has many warm friends in California, who are hoping daily for her return. I have had her in my house, and in my bed, and have seen her good and faithful band stand beside us and talk often. If I should tell all I have seen of her mediumship, it would fill many sheets. They may talk of fraud; it is all lies from some quarter."

Mrs. C. M. Morrison, M. D.—We feel it a duty we owe to our readers, as much as to the worthy remarkable woman whose name heads this, to call attention to her advertisement on our seventh page. We are reminded of this duty by a friend, whose personal experiences with Mrs. Morrison's mediumistic healing practice has been of the most gratifying and satisfying nature. This friend informs us that of the very many applicants that he has been instrumental in sending to Mrs. Morrison's controls, for diagnosis and treatment, not one has failed to be cured outright.

SOME Christian, or some "good man" like Luther Colby, or some man who "feels proud" to play the hypocrite, like John Wetherbee, has sent us a life-like 30x30 inches, water-color likeness of the "father of lies," and on the back of it was the endorsement "from one who loves you. Look within." We have no doubt the sender loves us just as much as does this Christian friend. But for old "Hornie Cooty," as Burns called him, Christianity and Hypocrisy would have gone down into oblivion long ago. As some evidence that the Devil's party is getting hurt from our sanctum, we have placed this master piece of the Devil's artist upon the walls of our sanctum, as a trophy of our progress, where it may be seen by those who take an interest in our work. The artist is too modest by half, or he would have put his name to his no doubt long studied gem. That he and the Devil are as thick as "Cherry and Brindle" who wore the same yoke, you know, is very manifest. They are so much alike in their natures, no doubt that it would be hard to tell "one from t'other or t'other from which." Good Devil, set your artist to work again, we want a likeness of Mrs. Devil next to put "forninst" ye.

## Obituary.

Mrs. PHEBE C. PERRY.—We find in the Press, of Carthage, Mo., of Dec. 1st, which has just been sent us, a notice of the passing over to the new life of her whose name leads this paragraph, suddenly, on Thursday, Nov. 24th, at the age of 57. The cause of her decease was probably heart disease, as she was found dead in her bed, to which she had retired the night before in her usual health. A large concourse of friends gathered at the West-end cemetery, to assist at her funeral services. Mrs. A. W. St. John addressed the assembly in a feeling and eloquent tribute to the worth and many virtues of the departed sister.

## Special Notices.

Dr. B. F. Brown, Lewiston, Maine, is open for engagements for lectures or test circles.

Elsie Reynolds will continue her materializing seances every evening at No. 351 West 34th st., New York City.

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

Dr. B. F. Brown, Lewiston, Me., keeps MIND AND MATTER and The Banner of Light always on file at his office for the benefit of strangers.

RHODES' HALL, 505½ NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2½ and 7 o'clock.

WILLIAM AND HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

ATTENTION, MEDIUMS.—Orson Terry, Marathon, Courtland Co., New York, writes: "We would like to be visited by some test medium, as our community needs the truth hammered into them."

ALBERT MORTON, 210 Stockton Street, San Francisco, Cal., has printed on a small sheet, eight Spiritual songs, for use at meetings, seances, etc., which he will send to any address at 15 cents per dozen sheets.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

A SPIRITUALIST's and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

Subscriptions for The Spiritual Offering, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to MIND AND MATTER wishing to take The Offering also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

COL. ROBERT G. INGERSOLL'S FORTHCOMING LETTER.—The January number of the *Iconoclast* will contain a long letter from Col. R. G. Ingersoll, in answer to questions propounded to him by leading clergymen of Indianapolis. The *Iconoclast* containing the Letter may be had by addressing the editor. Liberal inducements offered to newsdealers. Address,

W. H. LA MASTER,  
Noblesville, Ind.

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business medium, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 204 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

THE First Church of the Free Republic, will hold services at Frobisher Hall, 23 East 14th st., New York City, every Sunday, beginning Sunday the first day of the New Year. Morning at 11.15 o'clock (doors closed at 11.20) Evening at 7.45 (doors closed at 7.55). During January Henry F. Sharpe will speak on "The Religion of Humanity." The Morning service will be principally a service of song. All friends who can attend only once a day are invited especially to attend in the morning.

DR. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week; and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, the very well executed half life size lithographic likeness of our lamented late President, accompanied by an autograph note, published by the Shober and Carquille Lithographic Company, 119 Monroe St., Chicago, Ill. Price 25 cents, including postage.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Mrs. Sarah J. Selfe, Healing and Test Medium, 814 South Ninth Street, Philadelphia. Sittings daily.

## CARD.

I have personally known Mrs. Sarah J. Selfe for a period of seven years, during which time I have placed her mediumship under my most critical espionage, and have ever found her to be an earnest and truthful medium of remarkable powers, and can bear witness to the many cures and tests performed through her while in this city.

MARY A. WINSLOW,  
65 Mulberry St., Newark, N. J.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "ex-

cuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book-form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

## Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts.—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,  
87 West Madison St., Chicago, Ill.

## Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

## An Extraordinary Offer of Dr. A. B. Dobson.

DEAR BROTHER:—You can say to the readers of your noble paper, that any diseased person who will send me two 3ct. postage stamps, a lock of hair, age and sex; and one leading symptom, I will diagnose their case free by independent slate writing.

## A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons subscribing to MIND AND MATTER who would like to know whether they are obsessed or not; tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address,

DR. B. F. BROWN,  
P. O. Box 28 Lewiston, Maine.

## A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.,  
206 Longworth St., Cincinnati, Ohio.

## A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.  
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests: This offer to hold good for six months from date. Yours Respectfully,  
MRS. MARY E. WEEKS.

## THE VOICE OF ANGELS.

Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month.  
Spirit L. JUDD PAIRDEE, Editor-in-Chief.  
D. K. MINER, Business Manager.  
D. C. DENSMORE, Publisher.

Price yearly.....\$1.50 in advance.  
Six months.....75 "  
Three months.....40 "  
Single copies.....7 "

The above rates include postage. Specimen copies sent free on application at this office. All letters and communications (to receive attention) must be directed (postpaid) to M. B. SPRAGUE.

## THE WATCHMAN.

A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the  
BOSTON STAR & CRESCENT CO., 439 Fulton St. Brooklyn, N. Y.

HATTIE A. CATE, ARTHUR B. SHEDD,  
Editors.

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the more it is openly opposed, the more rapid will be its progress and usefulness. We have, therefore, given very especial attention to the treacherous movements of selfish and dishonest so-called Spiritualists who are seeking to make it a pack-horse, on which to load their worldly interests. We notify the *Banner*, and all who think to imitate its selfish, cowardly, malicious, mean and hypocritical hostility towards us, that we will take no step backward; and that we defy their combination with each other with "a purpose to punish us by all practicable means." We have had their combined secret hostility ever since we published the first number of *MIND AND MATTER*, and we are thoroughly informed of the fact, that all that could be done by lying, slander and plotting, has been done to injure us, and silence the only channel of public information that they have any good reason to fear and hate.

We do not expect the *Banner of Light* people to have the decency to reply to us. They will sneak to their "background" retreat, and there curse and swear, and snarl and snap, howl and yelp, in impotent rage at their humiliation. They will not dare soon again to repeat their temerity of the present instance. It will not serve them to pretend that it is their love of peace that has silenced them, after having gone out of their way to invite the lashing we have given them. If you mean to "punish" us, stop your "chinning," and go to business. We will be there, and take a hand in the proceeding. Let us know when it is to come off, so that we need not disappoint you. We will return you good for evil, and go as far as we can to save you trouble on our account.

#### "THE SECULAR PRESS BUREAU" HUMBUG REDIVIVUS.

That there was ever such a thing, or non-descript, as "The Secular Press Bureau" is a fact that no truthful person will deny. Two years ago Judge Nelson Cross, of New York, and a few other persons who wanted to give some pecuniary help to Dr. S. B. Brittan, conceived the idea of raising a fund for his benefit. In order to give the transaction an appearance of being other than a personal benefaction, those originating the scheme, proposed that Dr. Brittan should be appointed to the purely imaginary and impossible position of "Editor-at-Large," the nominal duties of which were to edit the "secular press" in the interest of Spiritualism. The editor of the *Banner of Light* and his business partners, who are ever on the alert to bring grist to their mill, fell in with the absurd scheme, and agreed to do the claquing for the impracticable and worse than useless project. For this service they hoped to make a cheap display of their zeal, and at the same time be able to profit by the literary services of Dr. Brittan, at somebody else's expense. The scheme was substantially as follows: A fund as large as could be obtained from earnest and disinterested Spiritualists was to be raised for Dr. Brittan, who was to devote his time in defending Spiritualism against all attacks that should be made upon it in the columns of the secular press. Whatever, he did in that way, was to be first tendered for publication in the papers making the attacks, and on their refusing publication of Dr. B's replies, they were to be published in the *Banner of Light*. It was claimed by those who were interested in the scheme, that the hostile "secular" papers, would feel so honored by Dr. Brittan's attention in noticing their petty misrepresentations of Spiritualism, that their editors would leave their chairs, and allow him to transform their journal into spiritual papers. So positive were they that such would be the case, that they proposed to call Dr. Brittan "the editor-at-large." How he was to be an editor without the control of a line of any paper was to us a mystery, and we naturally came to the conclusion that the scheme was a sham which no honorable or honest man would lend himself to. Judge of our astonishment then when Dr. Brittan publicly assumed the title and formally donned the garb of "Editor-at-large." This assumption, mockery as it was, was an insult to the whole editorial fraternity, "secular" and spiritual, excepting to the editor of the *Banner of Light*, who was a part and parcel of this editorial sham. We did not hesitate to resent the insult, and so laid bare the true inwardness of the affair, that all concerned got ashamed of the affair before the year was out; when they dropped the designation of "Editor-at-Large," and christened the bogus affair "The Secular Press Bureau." A queer bureau that, of which Dr. Brittan's pocket was the sum and substance. For another year the old sham was kept up under its new name, but it did not "pan out," to meet the expectation of those immediately interested in the swindle, and Dr. Brittan and the *Banner* have started out on a new dodge, to float the swindle, while they give their attention to something else.

Judge Nelson Cross, in his greenness and innocence, comes to the rescue of the used up sham, as follows, in the *Banner* of the 7th inst.:

"To the Editor of the *Banner of Light*:"

"Will you be so kind as to inform your readers whether or not any arrangement has been made to continue and keep alive, at our end of the line, the 'Bureau of Secular Press Correspondence' for the coming year?"

"From the report of Prof. S. B. Brittan, which appeared in your issue of December 24, it appears that the entire burden of this work was undertaken and sustained by him, but that other engagements make it imperative upon him to withdraw from the active and single part he has had

in this enterprise with the commencement of the new year."

"Is it expedient that the Secular Press, in its attacks upon that which has assumed all the characteristics of a popular religion, shall go unanswered? We trust not. If there was need of the Bureau two years ago—as there assuredly was—there is need of it now. If one of its more able exponents drops out, [Judge Cross means "Exponents" of the Bureau, not of Spiritualism.—Ed.] others quite as able [Do you mean that, Judge?] will drop in, and rest their chances of reward on the generosity of its patrons."

"It therefore occurs to me that this whole business might be safely committed to the organization known as 'The American Spiritualist Alliance' of New York City, which has been incorporated for just such objects, and of which Prof. Brittan is a member."

"I would advise that you continue, Mr. Editor, to receive subscriptions to the Editor-at-Large Fund, as heretofore, to be applied as the new organization of the Bureau may determine. As it was established by a band of noble workers in the spirit world, in my opinion it should be continued."

"NELSON CROSS."

"New York, Dec. 29, 1881."

The editor of the *Banner* thus replies to Judge Cross:

"In reply to our correspondent, we will say: Prof. Brittan is about to enter into a new line of business (as he stated in his report printed in the *Banner of Light* of December 24th); but it is our opinion—as we know it is that of the Band of Spirit Intelligences who organized the project, and who selected Prof. B. for the 'mouth-piece,'—that the Secular Press Bureau should be continued."

Now, would it be asking too much of the editor of the *Banner* to have him state when and how the organization of "the project" by spirits took place, and who were comprised in the Band of Spirit Intelligences, who entered into the organization, the chosen mouth-piece of which was Dr. Brittan? Mr. Colby imagines he represents, and is under the guidance of, "the intelligences that are still interested in humanity." Guiteau thinks the same absurd thing. Is Dr. Brittan another crank to the same egotistical delusion? We hope not, and yet we fear he is, as he made some allusion to the same imaginary spirit appointment in his so-called report. If people want to help along the crank business, all they have to do is to down with the "dust." The affinity of cranks for "dust," is simply amazing. We venture to predict that "The American Spiritual Alliance," will have a monopoly of crankdom in Spiritualism the moment the Bureau drawer has the color of "dust" on the bottom of it. We have not heard that the "The Band of Spirit Intelligences," who organized the "Bureau" and "made Dr. Brittan their mouth-piece," have ever consented that the "Alliance" should become either the Bureau or their mouth-piece. All that they have consented to, if we understand it, is, that the Bureau shall be continued. We are told that the "Alliance" is a corporation, and as it is a fact that corporations have no souls, it is hardly likely it can be made a spirit mouth-piece. That the editor of the *Banner* should be willing to take the whole matter out of the hands of "the Band of Spirit Intelligences," is a piece of treachery to the spirits in question that we protest against on their behalf. Bro. Colby, give them "a show for their white alley."

But joking aside; we have in the same issue of the *Banner*, a practical illustration of the absurdity of the "Editor-at-Large" and "Secular Press Bureau" business. Mr. L. Bigelow, publisher and editor of the *Herald and Globe*, of Rutland, Vt., under the title of "Injustice to the Devil," criticised the absurd hostility of Prof. Phelps, to Spiritualism, with pungent and well merited satire, and in doing so, went out of his way to speak sneeringly and untruthfully of Spiritualism. Because of this Dr. Brittan addresses Mr. Bigelow a five column reply, for publication in his paper, the opening paragraph of which is couched in the following characteristic and uncourteous terms:

"Several parties who do not approve of the spirit manifested in the editorial leader which appeared in your issue of the 9th inst.—under the title of 'Injustice to the Devil,'—have forwarded copies of your paper to my address, and letters urging me to reply to your article. They seem to think that the spirit that inspired your editorial has not made much progress, and really needs to be enlightened. The offensive terms employed in your characterization of Spiritualism, and this unscrupulous attempt to defame a great people, numbering millions in every part of the civilized world, really place you without the pale of civil and rational controversy on this particular subject. For this reason your article would, under other circumstances have elicited no response from me; but I yield to the earnest solicitation of a number of your readers in respectfully offering the following answer for publication in your columns."

To this specimen of courtesy *a la* Dr. Brittan, Mr. Bigelow very properly replies as follows:

"Dr. S. B. Brittan:—Your letter reached me this morning. I prefer to accept your courteous descriptions of me, as a writer, whose unscrupulous and defamatory language, has fairly placed me outside any decent field of controversy. Free discussion has its limitations, and under its name and sign, I shall not meekly present my body as a target for the rotten eggs of your rhetoric. Of your ability, of your sincerity, of your literary culture, I am thoroughly persuaded, as thoroughly as I am of your impertinence in asking me to publish a personal libel on myself and my motives under the name of free discussion."

"I do not publish your letter, because it has no proper place in a paper of the sort I publish. I do not feel under any obligation to print a long screed in reply to my opinions on every subject; if I did I should be obliged to print nothing else. Every Democrat who found his party faith assaulted, would be forwarding me two or three

columns, and no small country paper could afford to publish a long, elaborate reply like yours in justice to its subscribers. The publication would not hurt me nor help you, for the reason that we have both looked at the same state of facts with equally honest eyes, and have reached equally honest, but different conclusions; but as a purely business matter, no little country paper can publish a reply of such length as yours. Such a discussion is useless, and diverting to nobody, save those who think as little of my conclusions as I do of others. I comment on matters of current interest in my own way, but I cannot of course make my paper a vehicle of mere warring opinions. Spiritualists must defend their faith in their own journals, just as Democrats are obliged to do. If I say anything of Dr. Brittan personally that is false, I will do him justice, but I owe Dr. Brittan's faith a defence no more than I owe Mormonism if I denounce it."

L. BIGELOW.

Rutland, Vt., Dec. 1st, 1881.

Having invited this very proper "slap in the face" from the editor into whose columns he sought to smuggle some of his utterly useless "editor-at-large" wares, he runs whining with them to the *Banner of Light*, and grumbles and growls, through three columns of the *Banner*, at the common sense knock down he had received at the hands of Mr. Bigelow. Thus two whole pages of the *Banner*, is filled with this "editor-at-large" nonsense, to no useful purpose whatever, unless it was to help Brother Colby to "eke out" those four extra pages of printers ink. We do not wonder that Brother Colby is in favor of merging the "Secular Press Bureau" into the "American Spiritual Alliance," for it will keep a great many editors-at-large "quite as able" as Dr. Brittan, and just as profuse, or as Mrs. Partington said of her son Ike, just as "fluid," to fill the enlarged reservoir of the *Banner*. We were afraid the enlargement could not be supplied with anything that would be of use to any body, and this proposition of the *Banner* to call the "Alliance" to its aid, shows that our fears were well founded. The cause of Spiritualism is not to be promoted by controversies with every ignorant and insignificant opponent who sees fit to sneer at or misrepresent it. It is time and effort wasted. The way to promote Spiritualism, is to make the highways between the mortal and spirit worlds as wide and free as possible. This is the great call of the spirit workers and mortals, in every corner of the world, mundane and super-mundane. Mediums are everywhere sought for, in carrying on the Spiritual movement. Where there is one, there should be thousands; but what are so-called Spiritualists doing to help to supply that greatest need? They are doing, many of them, yes, vastly too many of them, all they can to make mediumship a curse to those who possess that great spiritual gift. Falsehood, slander, reproach, suspicion, social ostracism, abuse, neglect, discouragement, and every other insensate means of rendering mediumship a curse to its possessor, is set in motion against spiritual mediums as a class, under the pretence of purifying Spiritualism. This is the crying evil in Spiritualism that must be done away with at whatever cost. The spirit power behind these wards and pioneers of truth will compel its abatement. If you have money to spare the cause of Spiritualism, apply it to helping the mediums, through whom the truths of Spiritualism can alone come to mortals, and throw it not away on useless, and worse than useless, grumbling at the "secular press" assaults, which amount to nothing.

One Mrs. Bliss, or Mrs. Reynolds, or Mrs. Ross, in the open field, will do more for Spiritualism than all the Editors-at-Large that could be hired from now until doomsday. Throw no more money uselessly away. Help the mediums to develop, and then keep them at work. That is the way, and the only way, to win the fight.

#### A. B. FRENCH AND THE "BANNER OF LIGHT."

A. B. French, the pseudo-Spiritualist and lecturer, is not satisfied to desist from his work of slandering Mrs. Elsie Cringle-Reynolds, but comes out in a letter to the *Banner of Light*, reiterating his falsehoods against that thoroughly tested and remarkable medium. His letter was published in that paper of the 7th instant. That the *Banner* should lend its columns to A. B. French to carry on his war against an innocent woman and deeply wronged medium, shows to what a length it is willing to go, in truckling to the malicious prejudices of those who, calling themselves Spiritualists, try to curry favor with the enemies of Spiritualism by assailing and seeking to discredit thoroughly proven mediums. Mr. French has asked the editor of the *Banner* four questions, not one of which either he or his henchman and cat's-paw, John Wetherbee, has had the honesty to attempt to answer. When the *R. P. Journal* embarked in its war upon mediums, it was no more than what any one might have expected from Col. Bandy, who, up to the time the assassin's bullet gave him control of that paper, was an open and avowed opponent of Spiritualism; but that the *Banner*, conducted by Luther Colby, a professed Spiritualist, should take up that abominable and contemptible business, is amazing and intolerable. As matters stand to-day, *MIND AND MATTER* is the only paper that is independent, and fairly conducted enough to demand strict and impartial justice for mediums. For this we get little, and expect no thanks; it is our duty, and that duty honestly and fully performed, we take no account of the consequences to ourselves or our paper. When we concluded to start *MIND AND MATTER*, we did so with the determination that under no

circumstances would we "Anything extenuate or set down aught in malice"; and however hard we have borne in our criticisms upon each and all whose course in Spiritualism we have excepted to, it has been done under a sense of the highest duty, and a sense of impartial justice. Much of our valuable space has been given to the publication of antagonizing views, and in no case that we can recall, do we feel that we have acted unfairly or unjustly towards any one. On the other hand, we have been treated with the grossest unfairness by those who have differed with us, and who have done what they could to injure and oppose us. These people, well knowing that there is but one Spiritual paper—that defends Spiritualism with force and fearlessness, find it very easy to effect by mean and cowardly insinuations what they dare not allege openly. Prominent in that unprincipled treatment of us has been the *Banner of Light*. Not daring to openly antagonize us, or answer our comments upon its time-serving and mercenary proceedings, it has done what it could to injure us, by insinuating that we are governed by motives of jealousy, ambition, and a desire to lead. Those who have any knowledge of our past history, know how utterly untrue such insinuations are. What have we to be jealous of? Would ambition have taken us into Spiritualism, at every personal sacrifice a man could possibly make? What mortal leadership can there be in Spiritualism? We thoroughly know there can be none—the only leaders in Spiritualism being the governing and controlling spirit forces. We have never known anything quite so small and far-fetched, on the part of the *Banner of Light*, as its insinuation that we are jealous of any person or persons. That we are ambitious to do anything, or reach any result, other than to answer to our conscience in the discharge of our duty as a journalist, and as a sincere and worthy advocate of truth, is untrue. That duty well and faithfully done, and our ambition will be more than satisfied. We assure Messrs. Colby and Rich, that we have not descended so low in the scale of moral worth as to envy them, or either of them, anything; and they will be wise not to invite any analysis of their status in the scale of personal or journalistic claims to respect.

But to A. B. French's letter. He says, speaking of Mrs. Reynolds:

"She should not have attempted to maintain her innocence by assailing the honor of men and women not easily frowned into silence, especially when to do this she was obliged to stultify her own record and admissions."

A. B. French wears the form of a man, but if he has any of the elements, in his moral nature, of that which constitutes the essentials of manhood, he has not shown it in that mean, untruthful and dishonest attempt to place Mrs. Reynolds in the wrong, as between her and her lying enemies and slanderers. Mrs. Reynolds assailed the honor of no man or woman, anywhere or in any manner, so far as the Clyde fiasco to injure her was concerned. All that Mrs. Reynolds said about that matter was, that she had no conscious knowledge of anything that took place at Mr. Drown's house on the evening of October 29th, after she entered the cabinet, until, while still half unconscious, she was forced from the house by her son. It was not Mrs. Reynolds who assailed the Clyde conspirators; they accused and convicted themselves by their manifestly untruthful statements, made, as they thought, to crush an innocent woman. Nothing that Mrs. Reynolds or any person else could have said of them, would have more clearly proven their guilty meanness than their own account of their vile conduct. That Mrs. Reynolds ever admitted anything that was to her prejudice as a woman or a medium, in relation to her story at Clyde, is a malicious falsehood. We challenge A. B. French to find any one who would be untruthful enough to say, other than the self-convicted G. E. Sweetland, that Mrs. Reynolds ever made any admission that could in any sense serve as a foundation of French's falsehood.

But now we come to a specimen of the moral status of A. B. French, John Wetherbee, and Luther Colby, that will fix it in a way that they will have to carry it around with them as a turtle does his shell. It will be remembered that after waiting more than a month to find out which way the wind would blow, Luther Colby got John Wetherbee to state the position of the *Banner of Light*, as between Mrs. Elsie Reynolds, and her Clyde, Ohio, accusers. Wetherbee went through the motions of deliberating upon the case, and then found the verdict of "Not guilty, but don't do it again," as to Mrs. Reynolds; which was about as near acting fairly towards an assailed medium, as the *Banner* was ever known to come. It is true that it was not such a verdict as any honorable or fair-minded journalist would have found under such circumstances. It was equivalent to saving Mrs. Reynolds was not guilty, but we are too cowardly to say so directly, and too mercenary to do her justice. It is of this performance on the part of the *Banner*, represented by John Wetherbee that A. B. French says:

"Brother Wetherbee has shown a spirit of fairness to both sides, and, I think, quite as much adroitness as the celebrated frontier Judge, in whose remarkable decision he seems to have found a precedent for a decision equally remarkable."

And this is the kind of honor and frankness, in which A. B. French, the self-constituted prosecu-



tor and slanderer of Mrs. Reynolds, deals with his cowardly sneaking associates, the *Banner* and John Wetherbee. Truly was that a remarkable decision, but where did "the spirit of fairness" come in. Mr. French, do them the kindness to tell them, for they sadly need to know where. When Mr. French compares John Wetherbee's "adroitness" in this affair, to that of the "celebrated frontier Judge," he does the latter gross injustice; for he was no doubt an honest fool, and displayed no "adroitness" whatever; while Wetherbee was not even an adroit fool, for any one could see through, his cowardly dishonesty. A. B. French, Luther Colby, and John Wetherbee call themselves Spiritualists—representative Spiritualists—so much the worse for them. No open and deadly foe could half so injure or bring reproach upon Spiritualism. But, as if to put his associates in as "bad a fix," before the public, as he is in himself, Mr. French continues:

"I have no disposition to go behind the record of the court in this case, but with due respect to all who have expressed an opinion, I desire to ask a few questions, the answers to which will greatly relieve my mind:

"1st. If a part of Mrs. Crindle-Reynold's manifestations are genuine, and a part are fraudulent, what is the proportion of each to the other? and by what means shall we determine such proportion?

"2d. If it be conceded that a part of the manifestations are produced by spirits, and a part by Mrs. Crindle-Reynolds, (spiritual manifestations being desired by all), what means can be devised or used whereby we can have less of the Crindle and more of the spirit?

"3d. Is there any method by which the earnest seekers after truth can be assured, if they go to her seances, and pay their money therefor, they will receive 'bona fide' manifestations; rather than a trick of Crindle?

"4th. If the foregoing questions cannot be satisfactorily determined, what value, if any, can be placed upon the mediumship of Mrs. Crindle-Reynolds, and to what extent should other Spiritualists be ostracised who doubt the genuineness of her manifestations?

"With kindest wishes for the *Banner of Light*,

"I remain yours truly,

"A. B. FRENCH.

"Clyde, Ohio, Dec. 27th, 1881."

It will be seen that the editor of the *Banner* must have had those questions of Mr. French in hand from the 29th of December, a whole week; but no answer does the *Banner*, or its representative, John Wetherbee, deign to give to their associate in defaming Mrs. Reynolds. The *Banner* habitually declines to answer any of the questions which we from time to time have asked it to answer, and this under the untruthful pretence that to answer us would involve it in controversy, which, it alleges, is the "excessiveness" on Spiritualism. It can hardly plead that excuse in this instance. The dishonest position it has taken, in co-operation with A. B. French and his Clyde satellites, to discredit Mrs. Reynolds, entirely justifies Mr. F. in asking those very questions. For the *Banner* and John Wetherbee to refuse to answer them, is a tacit confession that the position they have taken in the matter is wholly untenable, and that they know it, and that they have not the honesty to confess that fact as it is their duty to do. We cordially thank Mr. French for forcing these practitioners of "adroitness" into the corner in which they are crouching and trembling. We hope this lesson will teach them that "honesty is the best policy" in all things, and especially in the treatment of wronged and injured mediums. To A. B. French we say: Do not let up on them. Their decision was, that you and your Clyde satellites lied, and that Mrs. Reynolds was not guilty of what you accused her of, and the "don't do it again" qualification is irrelevant surplusage that must be stricken out as having nothing to do with the matter.

As all four of Mr. French's suggestions are based upon hypotheses that have no foundation whatever, they require no answer from us. Not so the *Banner* and Mr. Wetherbee; they have conceded his hypotheses to be sound; and if they honestly believed what they conceded, they must answer, or confess their wrong done to Mrs. Reynolds. There is no way out of it. Better own up, Gentlemen, that one attempt at "adroitness" did not serve you as you hoped it would.

#### DECEIVING CHRISTIAN SPIRITS.

In an extra of Miller's *Psychometrical Circular*, of December 12th, 1881, is what is termed "Judge Lawrence's Report of Terre Haute Materializing Manifestations." This "Report" is introduced by the editor as follows:

"We give the first half of Judge Lawrence's journal report of mediumistic manifestations witnessed by him at Mrs. Anna Stewart's Pence Hall Seances. The period covered by this journalistic report, commences November 30th, reaching forward to the 15th of December, 1881.

"In our December number (regular issue) we shall give to our readers the remainder of this most important narrative of spirit manifestations."

In order to give the reader some idea of what this most "important narrative of spirit manifestations" is, we will quote Judge Lawrence. He says:

"Then there stood in the cabinet doorway, another form, with the light from above shining upon him, and producing a positive illumination. He wore a long black beard, and was clad in a kind of gown or toga of a white material, the sleeves being somewhat tight. He was barefooted. He came directly to me—took me cordially by the hand and gave his name as Saint Peter." [Had he given his name as Simon Peter, or Simon called Peter or Simon Bar-jonah, he would have shown that he was playing the role of the Bible

"apostle" fairly; but when he called himself Saint Peter, he showed plainly that he was a spirit at the Catholic church, which went through the ecclesiastical mummeries of making a Saint of the biblical myth.—Ed.] "After shaking hands with those present, he came and took a seat near me. He said he was my spirit guide—that I would commence the history on my return home—that I with the medium was engaged in the most glorious work of elevating mankind. I said something about his being called a myth. He replied: 'It is no matter what others say, you can judge for yourself whether I am a myth.' [The question was not whether this speaking Catholic spirit was a myth; but it was whether he was the myth, Simon called Peter, or Simon Peter, or Simon Bar-jonah. That question he did not dare to answer liar and deceiver as he was.—Ed.] "I inquired about his old friend, Jesus." [Why did Judge Lawrence not inquire about "His Lord and Master?"—Ed.] "He said: 'He is present and will appear to you.' I said something about the hand in the ventilator holding a key. He replied: 'It represents my hand with the key, but the medium there is the real key that unlocks the doors of heaven.' I remarked that his carrying the keys, I supposed was symbolical. He answered in the affirmative. \* \* The company were filled with wonder and amazement at the appearance in the same room of so grand and distinguished a visitor from the other country, after an absence of nineteen centuries from the earth."

"Then there appeared at the cabinet door a beautiful female form, arrayed in robes of purest white, with long hair and bare feet. She soon came and shook hands with the company, and then came and sat by me, taking my hand in hers. She spoke of the great work the ancients had in hand, to convince mortals that they still lived. She referred to what she had told me at Ann Arbor, and again acknowledged that she there said, 'I see a beautiful boat in the shape of a harp, coming to you with two rowers, who are sending telegrams of light and love to you, and the rowers are your son and my son.' She then said: 'My son is present and will appear to you, that the great object of the Ancients is to prove that they still live. She conversed with Mrs. Jacobs, taking her hand in both her own, and portrayed to her the great object of the mission of the ancients. I said something about her photograph. She went quick to the cabinet, took down the tambourine, and stood on it. Minnie said: 'Judge Chief, go and see that she is standing barefooted on the tambourine.' I did so. She then took the tambourine and went to Mr. Hook and Mr. Connor, and stood on it, allowing each of them to feel of her bare feet, and see how she was standing exactly as when her picture was taken. This is the third time" [and we trust the last time this dishonest lying spirit huzzay, will go through that performance, for her soul's sake, and for the sake of the souls of her fellow deceivers.—Ed.] "that that spirit has gone through the same process, to prove the original manner of taking her photograph. She staid out a long time, and expressed in her actions and conversation, great interest in the cause she was endeavoring to advance." [No doubt of it, or why would she load her soul with the guilt of deception, to advance what? Nothing more nor less than the Christian fraud exemplified in the mummeries and paraphernalia of Roman Catholic superstition.—Ed.] "She was a most beautiful spirit descending from her celestial abode, to convince mortals of the truth of immortal life." [And Judge Lawrence might have added: To prevent truthful and honest spirits from coming as long as she could keep them away.—Ed.] "I have only been able to write a small portion of what was said by this beautiful spirit, but enough to show that she had appeared to us, and used every means in her power to satisfy us of her identity, and the importance of her mission to earth. We ought to be thankful that heaven is so near us! This spirit form claimed to be Mary, the mother of Jesus. She finally took all by the hand, went into the cabinet, and closed the doors."

"Then there appeared at the cabinet door, with the light flashing beautifully on his person, a form somewhat stately in appearance, arrayed in a white toga, with a glittering crown on his head, and with sandals on his feet. [What meant that stately air and glittering crown? Was that the loving, unpretentious and humble Nazarene? We should say, hardly so.—Ed.] From what Minnie had said, and the appearance of the form, we immediately recognized it to be Jesus of Nazareth. He acknowledged the recognition by a graceful and low inclination of the body. [Well, he might thus manifest his profound thanks to the dupes who were playing to his hand so idiotically.—Ed.] He had a long black beard, and his hair hung down over his shoulders. He seemed to have a serene and placid countenance, so far as we could judge from the light that surrounded him. [What had he to make him mad? We wonder he could keep his face straight at all. He must have been a consummate actor, or he would have laughed outright.—Ed.] He came directly to me, leaving the cabinet doors open, and showing the medium sitting in the light from above. He took me by the hand, placing his other hand upon my head, and imparted a blessing in a whisper. He then went to all present and did the same. He then came and sat by my side. I made some inquiries of him. I asked him if, in any peculiar sense, He was the Son of God. He replied: 'No more so than you are.' I then spoke of his mediumship—teachings—and crucifixion. His answer in substance was, that he was a medium, like the one before us—that he taught doctrines contrary to those of the Jews, and they, by their superstition and bigotry, created such a prejudice against him, that it finally ended in his crucifixion. He told me to keep on with my investigations with the mediums, as they were the doors to heavenly knowledge. He had some conversation with Mrs. Jacobs. She went into rhapsodies, as to her love and worship of him. I heard no reply. [How could he reply when he was almost bursting with the effort not to guffaw right out?—Ed.] He seemed very friendly—looked like a Jew, and finally took leave of us, by cordially shaking our hands, [We wonder he had not kissed the women.—Ed.] and imparting the impression that he was truly a great man, because he was greatly good, but he made no pretensions of being a God, or the son of a God, [Or the Son of a God spelled backwards, Judge Lawrence might have added, as it should have been, if facts speak louder than words.—Ed.] any more than other human being. If this appearance be true," says Judge Lawrence, "the orthodox saviours of the world is only a man."

We can give no more of Judge Lawrence's "report," and begrudge the space we have already

occupied with it. That it was never written or published by Spiritualists, who had command of their rational faculties, we think is clear upon the face of things. Judge Lawrence and Charles L. Miller are both manifestly under a psychological delusion, which, if they do not awake from, may properly be ranked with poor spirit-persecuted and deceived Jennie Leys, who has been held for more than six years in the most irrational retirement from work in the field of Spiritualism, under the psychological delusion that Jesus Christ is to effect his looked for "second coming" by being reincarnated through her. Thank reason and common sense that there are so few psychologized victims of obsessing Christian spirits. We do not wonder at all that Prof. Phelps should insist that all spirit manifestations are of evil spirits, in view of such spirit doings as those Judge Lawrence and Mr. Miller have given to the world. There is another victim of similar spirit possession in this city, where an otherwise bright and able man has been deceived into writing and printing a book, that the deceiving spirits will not allow him to give to the world, lest the absurdity of it should put an end to their work of deception. We mean no other than Robert Hare, Esq., who has made several pilgrimages to Terre Haute, to confer with the spirits, who hold him as in a vice.

In the hope that these three prominent and influential men may not be lost to the cause of Spiritualism, we have felt it our imperative duty to do what we can to put an end to this kind of infernal spirit deception. If we can show that "Mary the Mother of Jesus," who figured as we have above quoted, was a wicked, brazen-faced liar and deceiver, we need not show that St. Peter, and "Jesus," her son, who acted their parts in the same spirit serio-comic performance, were equally deceivers and liars. This, fortunately, we have it in our power to do.

On the next day after we accidentally obtained a copy of the "Extra Psychometric Circular," we received the following letter from our highly esteemed friend, J. B. Campbell, M. D., V. D., of Cincinnati:

Bro. J. M. ROBERTS:—I thought I would pen you a few thoughts on our Christmas visit to our old friends and pupils Mr. and Mrs. Dr. Wm. Rose, V. D., of Louisville, Ky. We had a delightful voyage down "LaBelle Riviere," on the steamer Ben Franklin; and this reminds me of the alleged Terre Haute spirit photograph of the ideal Virgin Mary which you have shown up in its true light in former numbers of MIND AND MATTER. Well I have one of those supposed Virgin Mary photographs, presented to me by Judge Lawrence of Ann Arbor, Michigan; and I compared it with the picture of the statue of Burns' "Highland Mary," on a glass panel at the rear end of the ladies' cabin of said boat, (which others have spoken of before), and on close comparison I find the photograph an exact copy of the statue picture of Highland Mary, as it is to be seen on the steamer aforesaid, and it was placed there 12 years ago. You were right in your explanations of how the picture was obtained; and without reflecting on the honesty of Mrs. Anna Stewart as a genuine medium, as she is abundantly proved to be. [So much of Dr. Campbell's letter relates to the subject in hand. What follows, although not pertinent to the subject, is too interesting and valuable to lose, and we therefore give it also.—Ed.]

But to our visit to Louisville, which city we reached at noon on Christmas day, in time to reach Dr. Rose's hospitable home for a splendid dinner provided by that queen among women, Mrs. Dr. Rose, V. D., whose kind attentions we enjoyed until leaving for home on Tuesday afternoon. I have written to you before of Dr. Rose, V. D., the wonderful life long medium and healer, and need say no more only to add that his success in the Vitaphatic practice is wonderful.

A SPIRITUAL PHOTOGRAPH GALLERY! I visited in Louisville: Mrs. Lizzie Evans of 1224 W. Walnut St., the wonderful medium for spiritual pictures, and went with her to Carpenter's art gallery, 323 Fourth Avenue, and there sat for pictures a number of times; and on each appeared in plain view, the likeness of disembodied immortals, who throng'd the gallery as eager to get pictures as mortals are. There are many good mediums in Louisville for different phases of manifestations, but I did not have time to visit them, indeed Louisville is or was the home of Mrs. Anna Cooper the best of materializing mediums, but who is now in Cincinnati.

There are many good mediums in Cincinnati of whom I will endeavor to give you an impartial account, as soon as I have time. Thanking you for your noble defence of mediums,

I am yours for truth,

J. B. CAMPBELL, M. D. V. D.

Fairmount, Cincinnati, O.

Notwithstanding we before published the fact that the alleged photograph of the spirit of the Virgin Mary, given to Judge Lawrence of Ann Arbor, Michigan, by spirit tricksters, through the mediumship of Mrs. Anna Stewart, at Terre Haute, Ind., was nothing more than an exact photograph copy of a statue on the pedestal of which was carved the title of the subject, "Burns' Highland Mary," we have these spirit devils impudently repeating again and again their original lie, in the hope that it would escape our notice.

In order to show these lying spirits that they are loading their souls with guilt in vain, we feel it proper to state a few facts. Just about one year ago, Mr. Frank Ripley was influenced to come to Philadelphia from Dayton, Ohio, for what purpose he did not know, where he remained but for two or three days. Just before his return, he spent a few hours at the office of MIND AND MATTER. While there the subject of the "Virgin Mary" photograph was accidentally, as we supposed, introduced. Having a copy of that photograph, which had been procured from Judge Lawrence, and kindly sent to us by a lady friend, it was produced, when Mr. Ripley made a remark, that led

us to suppose he knew just what the picture was. After much urging to tell what he knew about it, he made the statement concerning it substantially as we published it at the time without giving his name, at his request. As Dr. Campbell has publicly informed us even more specifically of the facts, and corroborated what Mr. Ripley then told us, we thought it right to state who our first informant was. The strangeness of the coincidences which led Mr. Ripley to inform us what Judge Lawrence's "Virgin Mary" photograph was, are increased by the circumstances attending the receipt of Dr. Campbell's letter, relating to the same subject. In the face of the now positively ascertained fact, that the photograph in question was a wicked and barefaced spirit fraud, it must be apparent that the "St. Peter" and "Jesus" personations were equally as fraudulent and deceptive as the personation of the "Virgin Mary." We tell these spirit devils that they have played their last card and lost their game. Better give us a little truth now, just for a rest, and see whether you do not feel the better for it. Falsehood is ever unwise; but never so unwise as when played by spirit fools and knaves.

It is true that there is but one spiritual paper that is honest enough, and truthful enough, and independent enough, and fearless enough; and whose editor is unselfish enough to invite your wrath and defy your power; but what of that—one such paper is enough to bring all your wicked efforts to deceive to utter destruction. Step by step that "little sheet," as it is sneeringly called by those who are too cowardly, selfish and dishonest to emulate its determined energy, is driving you back, and making way for the installation of truth where once you held sway. Back, back, we say, all of you, until you learn wisdom enough to seek truth rather than to seek to foster error.

#### A. F. ACKERLY'S DISHONESTY.

It is with pain that duty compels us to notice an act of dishonesty, on the part of A. F. Ackery, that admits of no palliation or excuse. We have regarded Mr. Ackery as one of our most promising young mediums, and destined to fill a high and useful place in the mediumistic field. It is, therefore, with the deepest regret we are convinced that he is not the man of integrity that we hoped he was. The following letter of John Wetherbee to the *Banner of Light* will explain to what we refer:

"To the Editor of the *Banner of Light*:

"Epes Sargent invited me one evening to attend a seance at his house, to see Mr. Keeler give his manifestations. He (K.) had, as usual, a man as assistant. At this time the man's name was A. F. Ackery. I did not suppose him to be a medium, or that he pretended to be one. This was the only time I ever saw him."

"I think this man must have a good deal of assurance, to issue, as he has done, circulars at various places in Ohio and elsewhere—copies of which have been sent to me inquiringly, containing such a statement or endorsement as this:

"John Wetherbee and the late Epes Sargent said the spirit phenomena through Mr. Ackery are the most startling and reliable ever given in a bright paper, either in Europe or America."

"I hope Mr. Ackery is a medium, as he claims to be, and I do not like to say anything to injure the class who have so much to contend with, but I must say the statement that I have quoted from his published circular is wholly false, and the man who would print such an untruth certainly, on general principles, needs watching."

JOHN WETHERBEE.

And so say we. A man who seeks to deceive the public in one way, will do it in any other, if he thinks it will serve his purpose. We want spiritual mediums to understand that we have a public duty to perform, and we will perform it regardless of where or upon whom the consequences may fall. Public mediums who are true to themselves will ever find a staunch friend in us. Those who are not will receive no countenance from us in their dishonest practices.

#### CAUTION TO THE PUBLIC.

A young man calling himself Dr. J. B. Powell, some week or ten days since, made his appearance in Newark, N. J., where, professing to be a spiritual medium, he claimed to be well acquainted with us. Having acted in a manner to cause himself to be suspected as an imposter, we were written to, to state what we knew of such a person. The same evening we received the letter of inquiry, we met the individual at Mr. James's circle, and confronted him with his Newark falsehood. We have since seen a letter, endorsing him as a medium, from J. F. Snipe, of New York, published in the "R.-P. Journal." We had never seen the man before, but from his untruthfulness, pert and forward manners, and general bearing, he impressed us most unfavorably. He took care not to see us again, and left Philadelphia for a more promising field of operation. We would advise those who do not want to be deceived by him, to be on their guard. Whether he is a medium or not we do not know, as he avoided giving any evidence of it in our presence; although he had been claiming to practice his mediumship before we entered. Several who were present say they saw him simulating spirit raps with his feet.

#### Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Tuesday and Friday evenings at eight o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in MIND AND MATTER. A collection will be taken at each seance, for the benefit of the medium. The public are respectfully invited.



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### Mrs. Reynolds Amply Vindicated Against Her Slanderers.

116 East 126th St., New York City,  
January 6th, 1882.

To the Editor of Mind and Matter:

As much has been said pro and con about Mrs. (Crimble) Reynolds' materializing seances, I have thought that it would not be amiss for me to give my experience with her seances. Some three or four weeks ago, I received a note from her, giving me her address, 24 West 11th St., New York City, and inviting me to call and see her, which I accordingly did, taking with me a lady friend, who had never seen any spirit materializing. I cautioned her to watch every movement very carefully, to see that there was no trick or deception, which she did, but found everything true and genuine. When all was ready, Mrs. Reynolds took her seat outside of the curtain, and sat a few moments; then got up, went behind the curtain, and before she had had time to be seated, the curtain was opened, and a spirit form dressed in white stepped out and stood a few moments, but was not recognized. Then other spirits came out; some of them were recognized, others were not.

At one time, when a spirit stood outside of the curtain, the curtain was drawn one side, when we all soon saw Mrs. Reynolds sitting in her chair, dressed in the same brown dress which she had on when she went behind the curtain. At one time, two spirits dressed in white came out together, one of them about two inches shorter than the other.

A spirit came out and beckoned to the lady who was with me. She went up to the spirit and recognized it as her mother. Her mother fondled her and they talked together some time. She was very dressy when in the earth life, and had her fingers covered with rings now. My friend had no doubt about its being her mother.

Much of the time the little child Effie was prattling and singing behind the curtain. I requested her to come out so that we could see her. After a time she opened the curtain with a "peek a boo," and stood at the end of the table. She was in size, form and features, a child and not a grown person on her knees. Her whole form was plain to be seen from her head to her feet. The length and size of her arm was that of a child about six years of age. She remained out several minutes while three or four persons went up and spoke to her, myself among the number.

An Indian spirit girl, Star Eye, came out and skipped and danced about the room, chatting and laughing the while. The door into the next room being opened, she went and peered into it, then came back, then went again, and seeing a looking glass on the wall at the further side of the room, she ran up to it, and then back again, and said, "Water—water," implying that she had seen herself in it. As she came near me, I asked her to let me see her arm. She came and held it near my face, so that I could see it distinctly.

Several times, while she was out, Mr. Gruff, the controlling spirit, called to her from behind the curtain, when she would skip in and then out again, chatting and laughing all the time, or joking with some of the company. She was out some twenty minutes. She was dressed mostly in white, but had a dark colored skirt on. She was about the size of a girl of 12 or 14 years old.

The above is not all that took place, but sufficient to satisfy any reasonable person that the manifestations were genuine, and no fraud or trick. I would add that the company was very harmonious, and about equally male and female. It was altogether the best materializing seance that I have ever had the pleasure of attending.

Yours for truth and justice,

S. F. HOWLAND.

### Capital Punishment.

PHILADELPHIA, Penna, Dec. 20th, 1881.

Editor of Mind and Matter:

Noticing your request to hear from others in last week's issue, on this subject, I give you my views in brief. As Spiritualism has been taught to me by the spirit world, there is not any one idea or principle that has been more forcibly taught or demonstrated to my mind, than that capital punishment is wrong, and utterly opposed to the grand doctrine of charity or brotherly love, and the progressive development of the spirit or soul of man, from the lowest to the highest degree of perfection which the human and finite mind is capable of grasping. Humanity must yet learn the lesson—and it will learn it too—that before murder will cease, and the spirit of violence disappear from the land, it must first step out of that condition and desire for revenge or punishment for the criminal, and into the higher and more noble condition of forgiveness and love.

As long as humanity allows itself to be controlled by the feeling of hatred and revenge against any human being, no matter what the crime of the individual may have been—even the crime of a Guiteau—it is but adding fuel to the flame, that shall sweep over the land; and there shall be such a harvest of violence and murder as shall only be measured by the intensity of that feeling of revenge, and the number of those who allow themselves to be controlled by it. This is a condition which is, or should be, well understood by all Spiritualists. It is one of the first lessons that all investigators of Spiritualism learn, that as in the physical departments of science; so in the spiritual—like attracts like; and where that revengeful feeling is allowed to find lodgment in our being, we are but depositing the loadstone that shall attract to mortals, spirits from the spirit side of life, who have passed to that side with those revengeful feelings, and who have not yet progressed out of those inharmonious conditions; who can and do cause mortals to do many violent acts, of which the world little knows the cause, and frequently the individuals themselves, committing the wrong, know nothing of the cause.

Not only by permitting our own revengeful feelings to be the loadstone that shall attract undeveloped conditions around us, are we led, or forced, if you please, into wrong-doing, but many times the cause of evil is in our unbalanced condition of intellect or brain—a cause over which we had no possible control. Then can we not exercise charity for the erring, especially as we claim that, as Spiritualists, we understand the laws by which we are acted upon, better than those who are not acquainted with the Spiritual philosophy; and not permit that demon of hatred and revenge to get control of the citadel of our being.

We should so discipline ourselves that we could look with pity on the transgressor, even though a murderer, and see in the conditions which have surrounded him, cause for the act. Instead of wishing to send him to the spirit world, under the

mistaken idea that we are ridding the world of his influence; when, in fact, we are only giving him wider range and increased power to inflict the world, through the law before said, with a repetition of his crime through some other organism; would it not be infinitely better to have schools wherein that class of poor unfortunate human beings can be taught, and if possible educated, or developed out of those inharmonious conditions, as well as kept from injuring their fellows, before they pass to the spirit side of life, and be allowed to leave the physical, in a quiet natural manner.

The idea the world has at present, and to a greater extent has had in the past, of sending criminals to spirit life by executions, in order to destroy their power to injure, is entirely at fault, as all Spiritualists know who have investigated the subject sufficiently to be called intelligent Spiritualists. Then how important it is, that mortals should learn to act in harmony with the law of kindness; should reform and amend their criminal code, their prisons and their penitentiaries, and should have them based on education and reformation, instead as now, places of retribution and punishment.

I will now leave off as I began, with the thought, that murder and violence will not cease on the earth, until humanity will cease to harbor a thought of hatred, revenge and murder; and in their stead enthroned charity, love and forgiveness.

ABNER RU-H, Magnetic Physician.

1114 Vine St., Philadelphia, Pa.

New York, Dec. 25, 1881.

Editor of Mind and Matter:

Being in the city on a visit, I have spent this evening in company with some friends, at one of Mrs. Reynolds' seances for full forms, and the manifestations were the best I ever saw in all my investigations. Mrs. Reynolds has removed from West 11th street to No. 351 W. 34th St., where she has secured a larger parlor, and it was filled this evening and all were satisfied. There were many skeptics in the room that confessed themselves as such when they came in.

Mrs. R. is doing splendidly, and so she should, for a better medium, no, nor her equal, for full forms, I have never seen. There were twenty-one spirit forms that came and showed themselves to us during the 2½ hours that the seance lasted. A recital of every particular, and of all the various spirit forms that came, may be monotonous, if not tedious reading, so I will merely venture a few facts that occurred.

In the first place I had a test from little Effie. She said that she often came to the engine room, but I would not notice her. I asked, "When?" She said that she helped me to drive a plug under the little wheel, near the window, last week. Now for facts—that is what I am after always.

Last week the cylinder oil cup leaked, and to stop it temporarily, I drove a wooden plug in, and I had forgotten the circumstance entirely. I had never mentioned it to any one. Now that is what I call a test.

She told a gentleman that came in late, that there was a spirit in the cabinet that saw the vessel he was on, run into and nearly sunk. 'He said that was a splendid test, as he had just arrived from sea, and no one in the room knew anything of his affairs, and what had been related by Effie was correct in every respect.

Several of the audience—myself amongst the favored ones—were permitted to come within six inches of Effie's face. I do not think I ever saw a prettier one in my life. During the seance she covered herself with what she called black magnetism, which looked like a heavy black veil. In it she came about three feet from the cabinet, and spoke to us. Then throwing it off, she stood in white, and then retired. I went to the cabinet and saw her dematerialize. She is a sweet little spirit, and I am fondly attached to her. She has many friends.

Star-Eye came—the rollicking, fun-loving Star-Eye. She danced, and chatted with us, and favored a few with kisses.

Spirit Florence Wells, the flower girl, came with another spirit, and both showed themselves very plain at the same time. Florence floated outside the cabinet and up to the ceiling. I was called to the cabinet—in fact, into it. There I saw Mrs. R. in her chair, entranced. I saw close beside me the spirit that called me up—name forgotten. I saw Florence materialize from a mist; spoke to her, being not one foot distant. Then I saw her dematerialize and sink through the floor. Yes, I saw all this and much more. I had a secret desire to see this, and the wish was gratified. Whether my spirit friends read my thoughts or not, I cannot say. Yes, I saw it with my eyes, and I tell the truth; and though I may not be as prominent a spiritual light, as some I could mention, I regard my given word as sacred, for a liar I detest.

At one time Mrs. R. was entranced by Ida Johnson, brought to the end of the curtain and spoke, while two forms in white stood at the aperture in the center of the curtain. All in the room saw this; I will vouch for it, if necessary. And I had John Bundy and a few more of his Jesuitical clan along with me, I would make him see farther than he pretends to; but I would not like to be seen in the company of men that uphold a mob raiding a defenceless honorable woman.

In all the seances that I have attended, I never saw so many spirits, and most all came in such a strong light. Mrs. R. is rapidly recovering from the shock that she received at Clyde, where those Ohio angels and guardians of truth (!!) assaulted her. I would say to those Spiritualistic (!) bloodhounds at Clyde: Raid on, you dastardly cowards; do your utmost in your devilishness, for your time is short at best. You may carry Clyde with your infernal hosts; but you will get repulsed—yes, destroyed—if you attempt it in Philadelphia.

Let me thank you, Friend Roberts, for your fearless and manly defence of mediums. You are truly a watchman—noble and honest; and my sentiments here expressed will be echoed by thousands of hearts. I am at your side in defence of Spiritualism, through flood and flame. God bless you ever.

Yours for truth and justice,

EMANUEL M. JONES.

A woman in Lower Gornal, England, recently went to the Vicar of the locality and asked to be allowed to cut a bit of turf from a certain grave, to be placed under the communion table for four days, that she might lay the ghost of the man buried in the grave. The ghost, she averred, continually haunted her.

### Sointillating Words.

"Spiritualism is not God's work in any sense whatever."—MIND AND MATTER Dec. 10, 1881.

This cogent statement should be pronounced and ever repeated, while its opposing fable lingers to obstruct the pathway of knowledge. To mix God and religion with Spiritualism is as culpable as to mix chalk and sawdust with flour for bread. It is more than innutritious, it is baneful. There was never an error but it was productive of harm. There was never a truth but it was productive of good. MIND AND MATTER paid wholesome attention to Hudson Tuttle of Ohio.

Let me refer to Mrs. Watson of California. Mrs. Watson is a captivating speaker and has many admiring hearers. She gave a lecture in San Francisco on "Heavens and Hells," in December, 1881. Towards the end of her address the speaker said, "there is a heaven, there is a hell, there is a God." The two former, the control described as having himself visited and from personal observation become qualified to speak about them. But did he visit God? Did he see God without a visit? Has he seen anybody that has visited or seen him? Probably not, or positively no.

Therefore what does he know about God? Exactly what mundane creatures know and no more, which is,—nothing. Then what didactic effrontery to impose upon respectful ears, play with confiding attention, and wander from heaven and hell to assert "there is a hell." If dissected down to its primal atom, is it not reduced to fear and mystery, environed in the selfhood of conjecture? God is the terminology of man's ignorance. A reflex ego multiplied by itself, which results in an equation of error.

The poet hath said, "an honest man is the noblest work of God." The philosopher hath said, "an honest God is the noblest work of man." May it not be further said that to efface God is to unfold man as a fern leaf is unfolded under the sun-beam.

The speaker at length said, "whenever the hand is lifted in the cause of truth and right, God shall crown with victory." Aside from being defective logic, this expression is imperious. God shall. Who will make him, the speaker? Whenever and wherever the crown of truth comes, it appears at the behest of truth and justice and not of God. As well might he add up a sum of figures and say God shall crown him with the product; as if the product was not a legitimate sequence of the problem; or as if the product would be anything different whether crowned or not. The product is of consequence. The crown is a fiction.

This antiquated Godism dialect is the dialect of Fetichism, above which it is the province of intellectuality to ascend and delete the myth. The facts and trend of life evolution were fitly apprehended by Agassiz when he said, "God goes out where Darwinism comes in." To him, God was an objection against evolution, when with original thinkers, evolution is an objection against God. Scientists and Spiritualists stand side by side on the same platform of observation and reason. With them God, Jesus, religion are extraneous obtruders, and left behind as slag and ashes in the crucible of inquiry.

A. S. HUDSON, M. D.

Stockton, Cal., Dec. 22, 1871.

### Strong Testimony For Mrs. Huntoon.

Editor of Mind and Matter:

Shall we intrude by using so much valuable space in your truth-loving columns? I trust you will be patient. I carried Mrs. Huntoon to Neighbor Warren's for the third seance. All present were Spiritualists; there was no inharmonious, and our spirit friends gave us innumerable proofs that our respected medium was worthy of all praise. Many times this evening we saw spirit forms and the medium in her dark dress simultaneously. In the musical seance, Mr. Warren held her hands. The rappings were loud, and came far into the room, but were first heard in the parlor beyond the cabinet. There was the usual musical concert; then a luminous white hand made signs for writing material; a slate and pencil lay on the piano; these I held at the aperture, above the medium's head. Then the beautiful hand rested on the slate with a pressure so heavy that I could not hold the slate steadily with one hand, and wrote an instant. On removal to the light, you may imagine my surprise and delight, as the words "Aunt Sarah were revealed.

I think nearly twenty forms were materialized this evening. George Dix came out in plain view and played the guitar. He seemed very jolly and joked quite freely with most of us; threw kisses at the prettiest young lady; threw a couple of volleys of small shot at the four-footed defender of the premises, rather more expressive than elegant. Once, as Mrs. H. went into the cabinet tied, a large hand and arm came out on either side of the door, rapping loudly as she passed in. She was not out of our sight, and turned to show us that she was tied. Mrs. H. was tied by the spirits every night, almost cruelly; her poor wrists being deeply marked, and at one time drawing the blood; and naturally her hands were almost icy cold,—a process, by the way, which we think quite unnecessary.

The first thing which happened in the materializing seances, a voice from the cabinet said: "Mrs. Weeks, I want to tell you what to do for your husband. Do you know comfrey root? I want you to get a pound of it, steep it to get the strength, add a half pound of honey, make a syrup, and take a large spoonful three times a day. It will help him." I may add that the directions have been followed, and have had the desired result; the bronchial trouble being entirely removed. Mrs. H. said it was one of the controlling spirits of the band who spoke. The late Dr. Paige, of Rutland.

A Sister of Charity came. Grandma Wheelock, with her usual antics, robed in a light checked dress, old-fashioned cape, etc. A tall negress came, and asked us to sing "Swanee River," in which she very audibly joined us, in a piping treble. "Little Roy" came. As he went back, I said, "Come, again, 'Little Roy,' I want to see your curls." He cunningly bent his head to show them, smiled, and whispered, "Papa, mama." I said, "Yes, I will tell them all about it." He suddenly passed to spirit life the 19th of last October; aged five years and a half.

Ellen S. came in garments of snowy white, and spoke to us. President Garfield appeared twice to-night, looking very like his picture.

The very best thing in this wonderful seance was the materialization of "Big Bear." Mrs. O. S. Spaulding's control. He came growling like a whole menagerie of bears, Mrs. H. came out of

the cabinet thoroughly frightened, never having seen him before. We saw them both at once. One other Indian came, not nearly so imposing in appearance. Mrs. Spaulding kept calling for him to come out. He did so three or four times, coming so near we might have touched him. A great part of his costume was glistening white: he wore a black cap with a waving white plume,—the grandest specimen of an Indian one could well imagine. He seemed as large as two of the medium, who weighs 104 pounds. It was quite light, so we could see the splendid athletic form and graceful attitude to perfection. He made the trumpet ring, and would bound away into the cabinet with yells, that out of doors might have been heard a mile.

I cannot tell the half; suffice it to say, that each once present pronounced it a powerful manifestation of spirit power throughout the evening. Miss Warren gave us an eloquent address under control. Dear Mrs. Kenyon's little "Anana" controlled Mrs. Spaulding (who, by the way, is a very good medium), and said her medium was very sick "around the heart." In a day or two I received a card from a friend taking care of Mrs. K., saying she was very sick, her disease neuralgia around her heart.

Mrs. Warren's mother came through Mrs. S., and promised to materialize the following evening, saying she would hold her hands clasped high as a proof of her identity. It was grand, and an evening long to be remembered.

The fourth seance was held at O. S. Spaulding's; fifteen spirits materialized. Mrs. Warren's mother came, as promised. Little Roy came twice; also Grandma W., and, by request, brought us more wood. Several of the usual spirits came and several to the skeptics in the circle. This seance was much like the first one held here, and must have convinced any reasonable person that the most of it was beyond the power of a little woman as snugly tied as we knew the medium to be.

Mr. and Mrs. Huntoon are about to start for Washington, D. C.; stopping for a while in Massachusetts and Connecticut, passing through Philadelphia and Baltimore. May abundant success attend them, so that the devoted little mother may soon return to care for the little ones she labors so hard for. As an honest medium, she is deserving of all good people's patronage.

Yours for the truth,

Mrs. L. O. WEEKS.

### Articles of Association of the Northwest Michigan Association of Spiritualists.

The undersigned hereby form themselves into a body corporate in pursuance of chapter 108 of the compiled laws of the State of Michigan, relating to religious societies, and with the restrictions and privileges of enactments of said chapter, to adopt the following:

#### ARTICLES OF ASSOCIATION.

Article 1. This corporation shall be known as the Northwest Michigan Association of Spiritualists.

Article 2. The object of the Association shall be to provide for and maintenance of camp-meetings and other public meetings in Western Michigan, with a view to the promotion of personal freedom, individual and social purity, human development and progress, and the general dissemination of truth.

Article 3. The corporate power of the Association shall be vested in a board of Trustees or three, to be elected by ballot at the annual meeting, and hold their office three years, and till their successors are duly elected, except that at the first election there shall be one member elected for one year, one for two years, and one for three years.

Article 4. The officers of the Association shall be a President, Vice President, Secretary and Treasurer, to be elected annually in the same manner as the Trustees.

Article 5. The President, Secretary, and three Trustees shall constitute an Executive Board, who shall have the entire management of the finances and all the business of the Association.

Article 6. The headquarters and place of business of the Association shall be at \_\_\_\_\_ and the business year shall commence upon the fourth Saturday in March, upon which day shall be held the annual election of officers, and all officers shall hold their offices till their successors are duly elected.

Article 7. These articles of Association may be amended at any regular meeting by a two-thirds vote of the members present, provided a notice of the proposed amendments be submitted at a previous regular meeting, and the same mentioned in the notice for the meeting at which action is to be had upon it.

Article 8. Any person can become a member of this Association who is in sympathy with its objects and aims, by subscribing to these articles of association and submitting to and abiding by such rules, regulations and laws as the Association may make.

It is requested that all persons in Northern Michigan, would forward their names to become members of said Association, to Mr. Z. S. Shaw, of Lawrence, Michigan, and that they will attend the meeting to be held at Grand Rapids, Michigan, the fourth Saturday in March.

#### Notice.

Will the friends who read this notice, kindly assist us with such contributions as they feel able to bestow in the aid of the effort to save our home from sale? Many have doubled their donations, to whom we feel very grateful. One half of the amount \$500, remains to be raised.

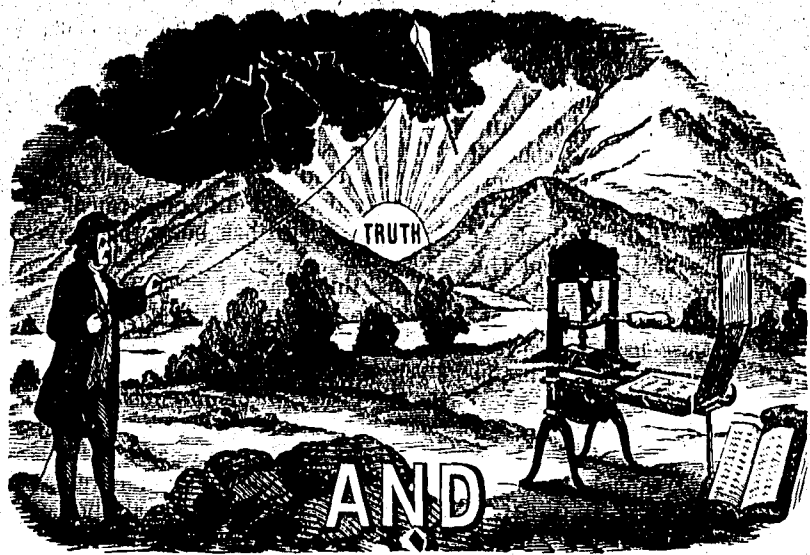
Continued ill-health of Mrs. Holmes and myself, and the necessary expense attending thereto, impels us, though reluctantly, to make this appeal.

J. NELSON HOLMES,  
JENNIE W. HOLMES.

The appeal of Mr. and Mrs. Holmes for assistance in their pressing distress, we trust will not be vain. Mr. Holmes' health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.



# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, January 3, M. S. 34.

SAADIAS-GAON.

I SALUTE YOU, SIR:—I was a Jewish teacher and writer, or what is termed, by you moderns, a paraphraser on the Old Testament, at Babylon, in the 10th century, A. D. These Arabic versions were copied from Onkelos, in what is known as the mixed Hebrew and Samaritan tongues, their original purport or real object had become, by that time confused by the alterations and interpolations made in them, to suit the views of the Rabbis of the various Jewish sects, who had paraphrased them. So much so, that the modern King James's version of the Old Testament is merely a patch-work of the Targums of Onkelos, Jonathan Ben Uzziel, Aquila and myself. They have mixed these to such an extent, that if an ancient Targum writer could now make his appearance in mortal form, with what he really did write, you would be ashamed to find how much of the Old Testament is the stolen history of Chaldea and Egypt; instead of having any real bearing upon Jewish history. The Jews have no history—or what may be termed real history—as a people, anterior to about 450 B. C. Prior to that time, their so-called history is made up of accounts of Chaldean and Egyptian heroes and myths. In ancient times all religions were composed by men, or principles, deified and transferred afterwards to represent some new star that had just made its appearance, or so alleged by the priests, about the date when the moral principle became understood, and its usefulness proven by test of mortal experience. As a spirit I have long felt it my duty to return here, when I could obtain the conditions to do so, and after proper preparation, contribute my mite towards promoting truth. And here I will make a statement to you which may be disputed, and by others laughed to scorn, and that is, that I, as a spirit, by spiritual vision saw exactly what is now taking place here to-night, to wit: You writing my communication, I controlling this medium, and this lady (Mrs. James) sitting here, thirty years before it was fulfilled here to-night; and I have been all that time learning the language that was necessary for me to express my ideas. My name when in this life was, Saadias-Gaon.

[Wild Cat, the guide, said that this spirit was an Arabian Jew. We take the following account of Saadias-Gaon from the Biographie Universelle.—Ed.]

"Ben Joseph Saadias-Gaon, a famous Rabbi, born in 822 A. D. in Faioum, in Egypt. The name Gaon was a title of honor given at that time to the heads of academies, and which became extinct with the Academy of Babylon, in the eleventh century. This title was accorded to Saadias, by Aben-Ezra, and other learned men, in a very particular manner, because of his rare merit. He had for his teachers the most celebrated men; among them a Carait, named Salomon Ben Jerucham, from whom he received instruction in literature, without adopting his religious opinions. In 927, his reputation for knowledge and good conduct was so well established and extended, that David Ben Zaccai, the chief of the Synagogue, cast his eyes on him, and called him from Egypt, to put him at the head of the Academy of Sora, (near Babylon), when he wished to restore it to its ancient splendor, that it had lost in the course of centuries. Two years had hardly passed before there arose a lively dispute between David and Saadias. The latter threatened with death, took to flight, and concealed himself for seven years. It was in his retirement and during that period that he composed the greater part of his works. He only left his retreat to become reconciled to the chief of the Synagogue; and he died soon after, at the age of fifty years. Writers are not agreed as to the date of that event. Some say that Saadias died in 941, and this is the most probable opinion; others fix his death in 942, and almost all Jewish writers have adopted the latter opinion. If we may believe Rabi Petachias, the body of Saadias was buried on Mt. Sinai, with that of Hai-Gaon. We have of this rabbinical doctor: 1st. 'A Translation in the Arabian tongue of the Books of the Old Testament.' This version although made on the Hebrew, is little esteemed. The interpreter often, without reason, departs from his original. He applied himself neither to throw light upon that which was obscure, nor to correct that which was vicious; and he appears to have known no rule of criticism. The Pentateuch, at first printed in Constantinople, in 1546, has been inserted in the Polyglots of Paris and London, but with some intercalating in the latter. The Prophecies of Isaiah, have been published by Prof. Eaylus; after the manuscript of the Bodleian Library and of Pococke, with the prefaces and the notes, Jena 1799—1791, 2 vols. in 8vo. Some philologists, among others Paulus, Pococke and Schnurrer, have thought they discovered different books of the Old Testament translated by Saadias, as the Psalms, the Lesser Prophets and Job; but it is to be feared that they attributed to this Rabbi, the work of some other translator of his nation. 2d. 'Commentary on the Canticle of Canticles,' in Hebrew, Constantinople, with two other commentaries without date, Prague, 1609, in 4to. 3d. 'Commentary on Daniel,' in Hebrew, in the rabbinical Bibles of Venice, Basle and Amsterdam. These were not the only works of the kind that

came from the pen of Saadias. Petachias, in his 'Itinerary,' assures us that this Rabbi had commented on the whole Bible, and that his commentaries were very highly esteemed throughout the East. 4th. 'Sepher Emunoth,' (Book of the Articles of Faith), composed in Arabic towards 933, translated into Hebrew by Juda Ben Saul aben Tibbon, in 1186, and printed at Constantinople in 1562, and at Amsterdam in 1628, in 8vo. Gagnier had prepared a Latin translation of it, that he proposed to publish with the Arabian and Hebrew texts; but he only gave a specimen of it, in 1717. This work, one of the most violent that had been written against the Christian religion, was divided into ten treatises; the eighth has been published separately under the title of 'Sepher append veappurkan,' (The Book of Redemption and Deliverance,) Mantra, 1556; Amsterdam, 1658, in 8vo.; Prague, without date. There exists a German version of it, composed by the editor, Dantzig, 1676 and 1681, in 8vo. The same year appeared a refutation of it, also in German, composed by the editor. Rabbi Berachia Ben Nitronai, has made a very exact abridgement of the 'Sepher Emunoth;' it is yet unedited. The Abby of Rossi speaks at length of Saadias-Gaon and his book, ('Bibl. judaica. anti. Christ., p. 98: Mss. cod. hebr., nos. 83, 417 and 1283; Dizionario Storico, t. 2.") 5th. 'Quesita ac responsa de resurrectione mortuorum.' This book corresponds much with the seventh treatise of the 'Sepher Emunoth,' which bears nearly the same title; and was printed in the Medras, chap. I, 'Samuel,' Constantinople, 1517. 6th. 'Sepher Jetzira,' (The Book of Creation). It is a commentary in the Arabic language, since translated into Hebrew, and printed with the original; Mantua, 1592 in 4to. 7th. 'Meditationes contra Caraitas.' Although Saadias had been the pupil of one Caraitas, this did not prevent him, from defending the rabbinical traditions and attacking their enemies. His master Salomon Ben Jerucham wrote against him a very sharp letter, and Joseph the Wise also. 8th. 'Sepher Goraleth,' (Book of the Fates), Amsterdam, 1701; Giessen, 1714, in 8vo. Wolf seems to doubt whether this work was by Saadias Gaon. 9th. 'Odoth,' (Letters), a poem in which the author expresses how many times each letter of the Hebrew alphabet is found in the Old Testament. Elias Levita has published it in his 'Masoreth Hammasoreth.' Saadias composed also praying hymns, etc., in the 'Machazorim,' (Book of Prayers,) of the Jews and other books of little interest."

So says the learned Jean Labouderie. It would indeed be difficult to overestimate the value of that spirit communication, in any light it may be viewed. If it is not authentic and truthful, it would be useless to claim that any spirit communication can be shown to be either authentic or truthful. If we may believe the statement of this spirit, he, with his spiritual vision, foresaw for thirty years the circumstances under which that communication was to be given, and during that time he had been learning the language in which it was necessary to give it, so as to be understood. Soon after we became an avowed Spiritualist, we were told, through mediums who knew nothing of us whatever, that from the time of our early childhood we had been under spirit guidance and protection, and was under mediumistic development for the accomplishment of certain ends which the spirit friends of humanity designed to bring about through our co-operation with them on the earth plane of existence. What seemed to us then to be incomprehensible vagaries, have since become, to a large extent, accomplished facts. It would seem that it was no chance that brought about the meeting of ourself with Alfred James, nor of his making the acquaintance of Mrs. James, which this spirit tells us was necessary for him to give the above most important communication. We venture to predict that if ever the writings of Saadias-Gaon are read by the light which that spirit communication throws upon them, the present version of the Old Testament will be found to be, as this spirit says, not copied from original Jewish records, but a patchwork of the Targums of Onkelos, Jonathan Ben-Uzziel, Aquila, and Saadias-Gaon, which, as the returning spirit of the latter tells us, were, in the main, Hebrew-Samaritan versions of Chaldean and Egyptian legends, having no relation to the history of the Jews, so altered by Jewish Rabbins as to disguise their true origin and nature. And that concoction of Chaldean and Egyptian fictions is made the basis and ground-work of the Christian faith!! Our desire to know what it is that Saadias wrote, is so strong that we will spare no effort to obtain that knowledge. The highway to the Temple of Truth is growing wider as we advance, and the light from the other shore of life is growing brighter at every step. Cheer up, Humanity, the hour of deliverance draweth nigh. The world was not destroyed in the Christian year just past, as seers and prophets foretold; and another year has dawned, that, unless all signs fail, will go out with noon-day splendor. Be of good cheer!—Ed.]

ARNOLD, (Abbot of Citeaux).

GOOD EVENING, SIR:—Long and weary has been my journey since leaving the mortal form. The curse of my spirit life has been remorse for being a fanatic and a bigot. May this fair earth never be cursed again by such things in human form as myself. Catholic Christianity has damned me deeper than the hell of the Grecian Pluto. Torments of conscience have been to me what no tongue could express. My deepest curses alight

upon those who made me what I was in mortal form, and my everlasting hate abide with those in mortal form who continue to teach the damnable doctrines that I taught. You will probably wonder who this is that speaks to you. I was one of the hell-fire bigots who murdered the poor innocent Albigenes, and who, with an army of vindictive devils like myself, spared neither age nor sex at Beziers, in the thirteenth century; and I come back here to-night, to speak to all churchmen; first, to tell them that their doctrines are erroneous, and their Saviour a lie; and secondly, if they do not wish to suffer for hundreds of years in a hell of conscience, taunted by their victims, let them repent at once. To the good—the pure—the spirit life is beautiful; but to those who are immoral—and bigotry is always immoral, no matter in what form it is shown—it is horrible. If they would escape what I have tried to picture in language here to-night, let them throw aside their foolishness and wickedness, and accept reason instead of a myth for a Saviour. Whilst this confession is apparently only listened to by those you see here present, there are thousands of listeners who would damn me if they could; but there is a bright host on the other hand that I go to join. My name was Arnold, abbot of Citeaux.

We find the following reference to Arnold, Abbot of Citeaux, under the head "Albigenes," in McClintock and Strong's Cyclopaedia of Ecclesiastical Literature:

"At the beginning of the 13th century a crusade was formed for the extirpation of heresy in Southern Europe, and Innocent III. enjoined upon all princes to expel them from their dominions in 1209. The immediate pretence of the crusade was the murder of the papal legate and inquisitor, Peter of Castelnau, who had been commissioned to extirpate heresy in the dominions of Count Raymond VI. of Toulouse; but its real object was to deprive the Count of his lands, as he had become an object of hatred from his toleration of the heretics. It was in vain that he had submitted to the most humiliating penance and flagellation from the hands of the legate Milo, and had purchased the papal absolution by great sacrifices. The legates, Arnold, abbot of Citeaux, and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond's nephew, Roger, and massacred 20,000—some say 40,000—of the inhabitants, Catholics as well as heretics. 'Kill them all,' said Arnold, 'God will know his own.'"

It was the spirit of this bloody and murderous fanatic and bigot who returns, after six hundred and seventy years, to confess his remorse and expiate his dreadful crimes, by bearing witness against the terrible guilt of the Roman Catholic Christian Church and its false and ruinous teachings. It is a fortunate thing for him, even after living in that long hell of remorse, that he found the mediumistic channel, in a poor humble heretic, such as he would once have gladly butchered, through whom to expiate his terrible acts of wrong, and get a relief that he could not otherwise have done. And with such testimony as this coming constantly from the world of spirits, we have professed Spiritualists ready and willing to slander and misrepresent the medium through whom this testimony is coming; and ourself for sending it abroad through the world; and this, because they want to tack the infernal thing to Spiritualism, to smother the truth so long kept back from mankind. Well, gentlemen, we tell you it will amount to nothing. That truth will come in spite of your efforts to prevent it, and we will continue to publish it, hurt whom it may.—Ed.]

JOHN BAINBRIDGE.  
(An English Astronomer.)

GOOD EVENING, SIR:—Like others who have communicated here to-night, I feel it my duty to comment on my mortal career, and tell how much benefit I have received from it as a spirit. In this mortal life I was an astronomer; and a study that I took great pleasure in, was correcting the astronomical charts and maps of the ancients. In this work I not only killed the Saviour, so-called, I destroyed God, also, in my belief. But in my time it was policy to conceal your belief; to have told the truth would have ruined ones material interests. There was not an ancient astronomical chart or map, or anything appertaining to the zodiac, but what explained the whole story of the house of Bethlehem, or house of corn, and the sign of the Virgin, and in fact all the signs made it very plain that the history of Jesus Christ was all written amongst the stars, thousands of years before the alleged time of his birth. And I have not been disappointed, as a spirit, in finding that to be true which I discovered while here; for I find this same astronomical or astrological allegory running through all nations and tribes of spirits. The oldest of these say that the whole idea originated in one thing, and that was the custom of making sacrifices. They began with sacrificing inferior animals, and ended with sacrificing human beings. The different states of astronomy or astrology, corresponded with the character of the sacrifices made at various periods, and these were placed among the stars. If I had lived to finish my last work, I would no longer have concealed what I had learned, from fear of the power of the clergy. I went to spirit life in 1634, and my name was John Bainbridge.

[Wild Cat, the guide said, after the control was yielded, that the spirit was a native of Ashby de la Zouch, born some where about 1560. We take

the following account of Bainbridge from the Biographie Universelle.—Ed.]

"John Bainbridge, an English astronomer, born at Ashby de la Zouch, in 1582. He was there a physician and teacher of grammar: but his tastes inclined him more towards mathematics." He published at London in 1619, his "Astronomical Description of the Last Comet." This was the famous comet of 1716, respecting which, all the astronomers of that time wrote, and many other authors who were not astronomers. It is remarkable notwithstanding that Riccioli, who collected all the observations of that comet in his "Almagestum novum," has not mentioned the name of Bainbridge. His dissertation so pleased Sir Henry Saville, that without any other knowledge of the author, he conferred upon him the chair of astronomy that he was about to found at the University of Oxford. Bainbridge settled in that city, where he died in 1643, aged 61 years. He had, in 1620, given a Greek and Latin edition of "The Sphere of Proclus," some "Hypotheses concerning the Planets and a Chronological Table of the Ptolemaic Kings," London, in 4to. Greaves published, in 1648, at Oxford, under the title of "Canicularia," a Latin translation, with some enlargements, of the dissertation composed by Bainbridge, under the title of "The Dog Star and Canicular Days, etc., or, the Great Dog and the Canicular Days," with a demonstration of the heliacal rising of Sirius, for the parallel of Lower Egypt. DeLalande speaks of it as a work that had become rare. Bainbridge had, it is said, composed a treatise "Against Astrology," a dissertation "On the problem of Longitudes," and another "On the Planet Venus." These works have not appeared. They are preserved in the library of Trinity College, in Dublin, with other manuscripts that he bequeathed to Archbishop Usher. Among them are two volumes of astronomical observations."

[The Penny Cyclopaedia says, in addition to the above, that Bainbridge "was a good Oriental scholar, having studied Arabic for the purpose of reading the astronomers of that language." It is indeed very strange that so very little has been recorded of the labors of this undoubtedly learned and accomplished scholar and astronomer. We infer that his unpublished works bequeathed to Archbishop Usher, disclosed to much for the safety of the Christian allegory. We feel strongly impressed to believe that the spirit of John Bainbridge returned at this time, not only to testify to what his learned investigations in ancient astronomy led him to discover, but to point out the significance and value of his suppressed works. What would we not give to be able to follow up and unearth the literary treasures that are being pointed out through Alfred James, to the world.—Ed.]

JOHN TILLOTSON,  
(Archbishop of Canterbury.)

I SALUTE YOU, SIR:—No more proper salutation from my spirit, and its experience as such, could be, than the old Latin motto, "*Ecce nihil nil in*" (From nothing nothing is made). What I taught as a mortal has resulted in nothing as it was nothing here; and no man can feel a deeper regret than myself, for never was a man more sincere in what he taught. But of what avail is it for a man to accept the religion of his forefathers without reason? And yet I reasoned much; but I was so organically constituted that it was impossible for me to understand anything but that precept, "Believe and be saved; or believe not and be damned." Although Christians, both in spirit and the mortal life may accuse me of an awful act of impiety, in uttering the sentences that shall now follow from the lips of this medium, which I am controlling, but which are uttered by myself. The God that said, or whom men made to say, "Believe upon me and ye shall be saved; but he that believeth not in me shall be damned," uttered the most damnable precept that was ever taught; for there are billions of human beings suffering in the spirit world, and millions here on earth under the soul crushing idea that they are damned. As a spirit I have found that there is no damnation other than the consciousness of evil deeds done and even these are in no case damned for eternity. This Saviour, whom I preached, and taught so zealously, born in the mortal flesh, I have never found, nor have I ever been able to see a spirit who has ever seen him; and further from what I have learned upon this subject I would say, it is folly and spiritual damnation to carry this farce further, whether in the spirit life or upon the mortal plane. And, therefore, for one I would say to you, I am with you, with a legion of others in a war for the annihilation of Christianity and the establishment of spiritual truth: Give me your hand. [He shook our hand most cordially and introduced himself by saying,] I was known as John Tillotson, Archbishop of Canterbury.

[We take the following concerning Archbishop Tillotson from the Penny Cyclopaedia.—Ed.]

"John Tillotson, D. D. (born 1630, died 1694,) a prelate and one of the most celebrated divines of the Church of England. He was born at Sowerby, in Yorkshire, a member of the great parish of Halifax, of a Puritan family. His father who was engaged in the clothing trade, belonged to that extreme section of the Puritans who were for establishing a general system of Independence, and he belonged himself to an Independent church, of which Mr. Root was the pastor. After having been a pupil in the grammar schools in the country, the writers of his life not having told us what



schools they mean, but doubtless the grammar school at Halifax was one, he became a pensioner of Claire Hall, Cambridge, in 1847, and a fellow of the college in 1851. It appears that he remained in the University till 1857. Puritanism was at that period in the ascendancy at Cambridge; but Tillotson very early freed himself from his educational prejudices, became a great admirer of the writings of Chillingworth, and soon showed himself one of a class of persons who were then beginning to be considerable in England, who, taking their stand upon the Scriptures, opposed themselves at once to Romanism, on the one hand, and Calvinism on the other. This position he ever after maintained, and his celebrity arises principally from the ability with which he illustrated and defended, both from the pulpit and the press the principles of Protestantism, and of a rational and moderate orthodoxy. It may be added also, that so much of the effects of his original Puritan education remained with him, that he was in politics a Whig, although it must be owned that he entertained and occasionally expressed notions of the duty of submission, which, if acted upon, would have maintained the House of Stuart on the throne.

"Before he entered holy orders, he was tutor in the family of Pridaux, the attorney-general to Cromwell. This led to his residence in London, and brought him into acquaintance with several eminent persons. He was thirty years of age before he received ordination, and the service appears to have been performed with some degree of privacy, as it is, we believe, not known when or where it was performed, and only that the bishop from whose hands he received it, was not a bishop of the English Church, but the bishop of Galway, in Scotland, Dr. Thos. Sydes. All the supposed irregularities and imperfections of his early religious history—for amongst other things it was asserted that he had never been baptised—were brought before the public by the non-juring party, when they saw him elevated to the primacy, from which Sancroft had retired.

"It is said by his biographer, Dr. Thos. Birch, that he was not perfectly satisfied with the terms of ministerial conformity by the act of 1662, which restored the Episcopal Church of England; on the whole he judged it proper to accept of the terms, and to become a regular and conformable minister of that Church.

"He was for some time curate at Cheshunt, and also for a short time rector of Kelton, in Suffolk, a living to which he was presented by Thomas Barnardiston, one of his Puritan friends. But he was soon called to a wider sphere of duty, being appointed, in 1664, the preacher of Lincoln's Inn, and lecturer at St. Lawrence's Church in the Jewry. Here it was that those sermons were preached which attracted crowds of the most accomplished and learned of the time, and which have been since read and studied by many succeeding divines of eminence, and are at this day the basis of his fame.

"The course of his preferment in the church during the reign of Charles II., was: 1669, a prebendary in the church of Canterbury; 1672, dean of Canterbury; 1675, a prebendary in the church of St. Paul; and 1677, a canon residentiary in the same cathedral. But as soon as King William was established on the throne, he was made a dean of St. Paul's and clerk of the closet; and in April, 1691, he was nominated by the king to the archbishopric of Canterbury, an appointment which appears to have been really received by him with reluctance, and which exposed him to no small share of envy from very different parties. The truth is, that besides his eminent merits as having been the ablest expositor both of popery and irreligion, in a reign when the tendencies of too many persons in exalted stations were in one of these directions, he had a strong personal interest in the new king's affections, who is said, on credible authority, to have declared that there was no honest man than Dr. Tillotson, nor had he a better friend. He was archbishop only three years and a half, dying at the age of 64. He was interested in the church of St. Lawrence, Jewry, which had been the chief scene of his high popularity.

"He died poor. He had survived both his children; but he left a widow, who was a niece of Cromwell, and the step-daughter of Bishop Wilkins, without any provision except the copyright of his works, which, it is said, produced 2500 pounds. The king granted her a pension of 400 pounds, and afterwards 200 pounds more, which she enjoyed until her death in 102."

It is the spirit of this venerated and popular Protestant Christian prelate that returns, after one hundred and eighty-seven years, and testifies that all that he believed in and taught when here, was erroneous and wickedly and destructively untrue, and ruinous to the happiness of billions of spirits who were left in a state of despairing condemnation. Will the Christian clergy heed the appeals of their enlightened spirit conferrers, and cease to propagate falsehoods for truth? Not until public sentiment shall drive them from their unhallowed and impious work of deceiving and misleading their fellow-men in the name of God.—Ed.]

COLONEL A. G. SMITH,  
(New Orleans, Louisiana).

GOOD EVENING, SIR:—In this mortal life I was a man of many occupations. At one time I was connected with the *Pecayune*, of New Orleans. As a spirit, I like to pick up items of experience from the spirits I meet; just as I did in mortal life pick up items from the experiences of men and women here. But I do not find that great change that the spiritual teachers here—the clergymen—talk so much about. I have neither found that big God—nor that great white throne—nor the golden crowns—nor have I heard anything from those golden harps—nor have I seen the pearly gates. These I have looked for in vain; but I have found real life over here, and life that seems to contain all the elements that you have here in the mortal form. Spirits seem to have all, or very nearly all the desires they had while here; and the saints are few and the sinners many. Perhaps I have not reached that good place yet; when I do, I will report. I have not found this change called death a very great one after all; and I would like to say that, since being a spirit, I have listened to a great many spiritual lecturers both in the spiritual life and also those you have in the form; and I think these guides would do more good if they would stop their angelic nonsense, and tell people what a plain practical thing spirit life is. Both they and their guides may think this is none of my business, but I have made it such. I passed to

spirit life some two years or so back. I was known as Colonel A. G. Smith.

[The spirit that gave that communication was certainly a very intelligent and practical one, and his method of learning just what the state of affairs is with the ordinary run of spirits, is certainly very judicious. It is rarely indeed spirits are so perfectly practical in their methods of learning the realities and practical truths of the spirit life. We have no doubt that Col. Smith with thousands of other spirits seeking light, have attended, what are called amongst us, spiritual lectures, and heard the "angelic nonsense," that is there dealt out as instruction in regard to the actualities of spirit experience. That this can do little more than mislead the mortal, and disgust the spirit listeners we have long thought, and this spirit does well to protest against it. What is wanted by both spirits and mortals is, a mutual comparing of experiences through the avenue of modern mediumship, and less of the sentimental and didactic twaddle that constitutes so much of the lecturing matter of the time. We would be obliged for any information concerning the man whose spirit purports to have given that communication.—Ed.]

#### Brooklyn Spiritual Conference.

EVERETT HALL, 398 Fulton St.

The Assistant or Vice Chairman, Mrs. Duff, presiding in the absence of Mr. Haslam.

Mr. Miller spoke of the forthcoming gallery of spirit art, as a subject of great importance to all. The more intimate, confiding and generous our relations with the spirit intelligences around us, the more important and satisfactory the results. These communications from pre-historic spirits, is one of the evidences of this. Mr. Miller described the development of the spirit artist Wella Anderson, and mentioned that those wonderful paintings were now in this city stowed away in a garret, and neglected by the public. But the spirit world cannot be baffled, they have brought the subject forward now, and new modes of presenting it to notice are developing; four different manifestations of spirit art are now known, spirit photography has not been sustained in the past, but is now assuming a more interesting development. Mr. Miller spoke of the wonderful manifestations through the mediumship of Mrs. DeBar. Painting in oil, in crayon and engraving, upon slate surface, all without contact with any mortal hand. The time has now arrived when these things should be made conspicuous, and now come communications from the Dralhas and Shanatas, of 50,000 years ago, through Mrs. Campbell of Boston, which will be published in the forthcoming "Gallery of Spirit Art." In 1874, Wella and Pet Anderson being in San Francisco, and Dr. Cooper being in Bellefontaine, Ohio, as fast as the spirit portraits were produced by Anderson, Dr. Cooper gave their biographies, given at the same time by the same spirits. Mr. Miller said in conclusion, that he had been surprised and delighted at the strength that had come to him in the richness and variety of the materials furnished him since he entered upon the work of making spirit art, known to the public.

Judge Coit said that he was deeply interested in Mr. Miller's address, because of the variety and richness of Mr. Miller's knowledge upon spiritual things. People were not sufficiently receptive to the bounty that was being poured out upon the world; they had such a want of faith, and met all efforts to enlighten them with derision, but the angel powers were persistent and continuous in their efforts to establish freedom of intercourse between the spirit world and this, in order to benefit and uplift mankind. The fields of science have been explored, and the laws of matter have been so elucidated, that nothing remains unknown, except the spirit realm, which is yet to become unfolded to our vision. The mediums for the transmission of this knowledge will hereafter be honored and upheld, instead of being as now, the object of contumely. The object of our spirit friends is more the unfolding of our moral than material benefit, and it behoves us all to profit by it.

Dr. Newbury said: There is little interest felt in science, among the mass of the people. There is so little demand for scientific books, that they hardly pay for the cost of printing. Men need the science of sociology, of human perfectibility, and the world is buried in the darkness of spontaneity. The Doctor described his efforts to induce people to co-operate in his desires to perfect the race by entering into a community upon the basis of human perfection. He offered to colonists, 700 acres of land at Brentwood, and \$1,000, to help them to improve the land.

Mr. Bartlett said, that although he was no doctor, yet he would like to doctor the doctrine of perfectibility. He thought that when we reach that point of perfection, where we will be so balanced, that there will be nothing left to aspire to or attain, annihilation will be the result; that the true idea of life is progress and activity.

Mr. Watson gave some of his views on Spiritualism.

Mr. J. R. Wilson said, that he was at a place last night on "the work before us," and should speak of that. In the days when slavery was a fact, and to be anti-slavery was to be stoned and rotten-egged, the advocates of freedom talked in season and out of season, in the family and out of the family, and kept at it until they were successful—and the same with temperance. And now with Spiritualism, we all have a work to do. In a few years, our bodies will be buried, but our works will follow us, and will be an influence after us. Mr. Wilson said he was informed that he had been elected conductor of the Lyceum, and proposed to take charge of it for one year, and hoped to have the hearty co-operation of the Society to make it a success.

Mr. Miller announced Dr. Slade's lecture on Monday night, January 9th. Mrs. Stringham delivered a poetical benediction, and the conference closed.

SARA WILLIAMSON.

#### Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Tuesday and Friday evenings at eight o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in *MIND AND MATTER*. A collection will be taken at each seance, for the benefit of the medium. The public are respectfully invited.

#### Sound Advice To Spiritualists.

DEAR BRO. ROBERTS:—I am sixty years of age; I have been a close observer of Spiritualism, and an active worker, in my way, in that cause, for thirty years. Have I a right to speak? I have no "axe to grind," no personal end to serve, I wish the liberation and enfranchisement of enthralled humanity. This has been the prayer and effort of my life.

What then have I to offer? I will tell you readers. Modern Spiritualism is the only hope for their liberation from the selfish and wicked grasp of priests and politicians. Spiritualism is the manifestation of disembodied human spirits through media, in all the different phases of mediumship. Destroy this, and there is no Spiritualism. It has no more inherent relation to Christianity than it has to algebra, or any other foreign thing. It seeks to demonstrate immortality—a fact that can be proven in no other way. It seeks to bring the wisdom and harmony of the angel spheres to earth, and lift us from the sphere of selfishness, to the sphere of love and harmony.

Christianity is the church—Catholic and Protestant; it can never be made anything else. This the intelligent world is "spewing out of its mouth," and any cause that takes that name will share the same fate.

Years ago, an obscure medium in this vicinity said: "The prominent ones in the spiritual movement, will seek to sell out the cause to the church," but said he, "Just then a more radical position than ever will be taken; one that will provoke the hatred of the church infinitely more than she hates the Spiritualism of to-day." I wondered what it could be; but when I saw those communications in *MIND AND MATTER*, from ancient spirits, demonstrating the mythical character, and pagan origin of Christianity, (so-called) all was made plain.

I wish to sound a note of warning to those who seek to curry favor with the Christian church and clergy. You will find, soon, that you have "sold your birthright for a mess of pottage." You will bewail your want of fidelity to Truth, as you know it. There is not one of you that does not know that the words, Jesus, Christ, Christianity, have no proper relation to Spiritualism. The use of these words, or names, in any such connection, tends to mislead—tends to "confound a distinct movement with an old and effete religious dogma. Would you besmirch this child of the skies in the wallow and filth of theology?—Christianity? They are one and the same. And you expositors of mediums! Your work is not less ignoble. What of your hellish calling that is not of innate cussedness is inspired by spirit enemies of these instruments of the angels, who desire to thwart the efforts of philanthropists, in and out of the body, for the enlightenment of humanity.

I warn you to desist—throw off this dark influence. How must the Hunter brothers, of Clyde, Ohio, feel by this time? And what added regret will come to them. They were "led captive by the devil at his will." Spiritualists, we must be anchored in truth and honesty, or we are liable to fall. Vascillate but for a moment between a clear conviction of duty, on the one hand, and temporary gain on the other, and you may be a prey to influences that will lead you to ruin.

Burner of Light! What is this by which you are half-shorn of your strength? Shake off the incubus! call things by their right name.

Roberts, the fearless! For this purpose were you raised up—to defend mediums—to speak the whole truth. God bless you, angels strengthen you. You will win. Very truly,

E. F. CURTIS.

Farmington, Ohio, Jan. 9, 1882.

#### A Card—Correction.

On more than one occasion, I have been mentioned by your correspondents and others, as "Mr. Winchester, editor of *Light for All*," etc. I wish to say, that I have no more connection with that paper, (published in San Francisco by my nephew, Albert S. Winchester,) than I have with *MIND AND MATTER*; and therefore would thank my friends not to get things so badly "mixed." This is especially directed to that noble and earnest worker, Mrs. Dr. Abbie E. Catter, as see her communication to *MIND AND MATTER* in the first number of Volume IV.

In the November number of Miller's *Psychometric Circular*, I have given the time and circumstances of the painting of the portraits of the Ancient Band—which artistic work was executed by Mr. Anderson, wholly for and paid for by myself, at the instance and under control of these Ancient spirits, as the "chief" of whose movement on earth (in the external) I had been chosen.

Though not at present connected with journalism, except as an occasional correspondent for the spiritual papers, I expect at no distant day, again to re-enter the field, after having for over thirty years, retired from the publishing of books and papers. The pre-historic records—especially those of "Old Atlantis," together with those of "New Atlantis," including the "History of the Mound Builders"—are to be given to the world, and which I am to publish, and for which preparations are in progress. Thus will these returning ancient spirits, who inhabited the earth thousands and tends of thousands of years ago, unlock for us the knowledge of long forgotten ages. With the flood of light that will ere long be poured out upon the children of earth, all mythical systems, including the latest and worst of all—yelet the Christian—will be buried in oblivion.

J. WINCHESTER.

Columbia, Cal., Dec. 3, 1881.

#### Paine Memorial in Linesville, Pa.

To the Editor of *Mind and Matter*:—The Linesville (Pa.) Liberal League, is not at this writing, fully prepared to publish the entire programme of the celebration to be held here Saturday, Sunday and Monday, January 28th, 29th and 30th, but the president of the League desires me to write that we are anticipating the largest meeting ever held in Western Pennsylvania. The speakers already positively engaged are O. P. Kellogg and A. H. Wright, of Ohio; A. B. Bradford and Moses and Mattie Hull of Pennsylvania. Other speakers have partly promised to be here.

The friends have arranged to entertain many who may come from a distance: for others, reduced fare has been arranged for at the hotels. The Liberalists extend an invitation to Liberalists and Spiritualists everywhere to be present, as well as to ministers in good standing in their several denominations, to come and point out our heresies. Such can have an hour in any session, and a chance among the ten minute speeches of every session to expose our heresies.

Fraternally, MATTIE E. HULL,  
Cor. Sec. L. L.

#### Letter From Dr. Campbell.

AMERICAN HEALTH COLLEGE,  
Cincinnati, Ohio, January 5th, 1882.

Editor of *Mind and Matter*:

DEAR FRIEND:—I must keep you posted in spiritual progress hereabouts. We are making the American Health College and Vitapathic Sanitarium, not only the place to teach Vitapathy and cure the sick, but are also making it the headquarters for spiritual manifestations of all kinds, where all can come and communicate with departed friends and demonstrate the souls immortality.

We have R. W. Sour, the justly renowned materializing and independent slate writing medium here: being a student in our college, he will be with us all winter and spring, and will give sittings for investigations. We had a grand seance last night, when our loved ones, gone before, came to us in full form, in all the naturalness of life. We know now that there is no death; we have got beyond hope and faith into the realms of absolute knowledge. We also have here Mrs. Dr. L. E. H. Jackson of Vermont, a good trance and test medium, and Mrs. Maggie Bromley of this city, the successful trance, trumpet and test medium, lives near: and Mr. A. F. Ackery, the young medium from Brooklyn, N. Y., has just arrived and will give us a seance to-night: and with other mediums now here getting developed, we may hope to supply all honest inquirers after the truth, as it is in Spiritualism, and make our spiritual institute a Mecca for the faithful, from all parts of the world to come to and see and know and rejoice with joy speakable. The world moves and let all people move with it, and learn that the year of jubilee has come. But more anon, your brother in knowledge and power and love of Spiritualism now and forever.

J. B. CAMPBELL, M. D. V. D.

#### Letter From Iowa.

MECHANICSVILLE, Iowa, Jan. 10th, 1882.

DEAR SIR:—Your kind note of the 6th inst., relating to my unpublished article of October 31st, is at hand. In reply would say, yes, it is as you say, a difference of opinion as to the authenticity of the spirit communication. And it may be that the publication of my article now would not subserve a useful purpose. I submit that to your own judgment, and shall not feel personally aggrieved if my bantling fails to see the light. Allow me to express my high appreciation of the work you are doing as editor of *MIND AND MATTER*, especially the triumphant vindication you have given Mrs. (Cordelia) Reynolds, in the Clyde villainy. Your analysis of the sworn statements of the assailants, shows up their lying and dishonesty too clearly, to admit of a question. In your noble defence of persecuted and slandered mediums, you have made a record of which any man might well be proud, and which all true Spiritualists everywhere must approve. And I believe it will prove to be the centre star in your crown in spirit life. God bless you for what you have done and are doing in the interest of truth and justice. Again, and in the fullness of my heart, I say, God bless you, Brother Roberts. Very truly yours,

J. C. BATDORF.

#### E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

#### Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Ain't previously acknowledged in *MIND AND MATTER* \$160 00

PLEDGED.

Pledges previously acknowledged in *MIND AND MATTER* \$238 00  
Samuel Graham, Kingsbury, Ind. 1 00  
Mr. and Mrs. Geo. Dobson, Terre Haute, Ind. 2 00  
J. D. Robbins, Terre Haute, Ind. 50  
Mrs. Corbit, Mulvren, Ark. 1 00  
Mrs. Dr. J. Bull, Little Rock, Ark. 1 00  
J. V. Pedron, Camden, Ark. 5 00

Total Pledged \$238 00

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.



[Continued from the Sixth Page.]

have testified most intelligently and consistently to having lived, some of them, at the time and others after the alleged life and career of Jesus at Jerusalem, in Judea, at Rome, and elsewhere, who could not have failed to have heard of such a being, had he then existed, who all concur in declaring that no such man or being lived at or about the time it is alleged he did. Beside, no writer, sacred or profane, Jew or Gentile, Greek, Roman, Egyptian, Syrian or Persian, who lived and wrote during the first one hundred and fifty years after his alleged birth, ever mentioned Jesus of Nazareth, Jesus Christ, or Jesus the Christ. He is nothing more nor less than a priestly invention to enslave humanity, and never had any more existence than the mythical Christian Devil, who, it is alleged, tempted him in the silly manner related in their priestly legend.

We do not wonder Mr. Newton and the Rev. Julian C. Brown are so near together. They are so near alike as to be hardly distinguishable one from the other in their bigoted Christ Jesus funkism. There is one mark of difference, however: it is that Mr. Brown is truthful and consistent enough to proclaim his faith as purely Christian, while Mr. Newton, less honest and consistent, miscalls his, "Spiritualism in its higher phases." We have had more than enough of this hypocrisy. We are sick with disgust of it.

## New Publications.

"Garrison in Heaven," A dream. By Wm. Denton, author of "Our Planet," "The Soul of Things," "Is Darwin Right," etc. 12mo. paper, pp. 45. Denton Publishing Co., Wellesley, Mass. Price 10 cents.

This is a humorous narrative of a dream, in which the author accompanies the spirit of the great emancipationist from its first entrance into spirit life, in its travels and investigations through some of the spheres occupied by the spirits of the many and various characters with whom he came in contact and with whose attributes he was acquainted in earth life, and whose experiences, position and prospects in the promised land he felt a lively interest in discovering; as well as those of some of the ancient formulators of the current religions of earth, who are generally supposed to be holding high court in heaven or high carnival in nether regions. Among the personages interviewed were firstly St. Peter as a matter of necessity, as holding the keys of the entrance gate, who directed the guide to "show him the place, and give him any information that he might desire. With the aid of this guide he hunted up or met in his wanderings, such men as Geo. Thompson, Theo. Parker, Henry C. Wright, Geo. Washington, Jefferson, Adams, Franklin, Agassiz, Humboldt, Abraham Lincoln, of none of whom could he gain any tidings except that they were in the place where all rebels go; a place that he was permitted to view from the outer walls of Paradise, and witness the weeping and wailing and gnashing of teeth and listen to the ceaseless groans of its occupants.

At a restaurant where they stop for refreshments he takes up a paper—*The Celestial Gazette*, edited by Moses, with Job for assistant editor, and John the Revelator, Jonah, Solomon, Dr. Watts and Cowper as contributors in the line of their several specialties. In all his experience among the saints, however, he could not drive from his mind the idea of that ghastly pit of ever-renewed and ceaselessly-burning fire and brimstone; and before many hours had elapsed from his first entrance into the holy city, he had settled a plan for an underground railroad to run the poor souls in from the outer death to the light and life of Heaven.

"This World." *One World at a Time.* A sixteen-page 8vo., published every Saturday, by George Chainey, No. 51 Fort avenue (Roxbury), Boston, Mass. "Devoted to this world, not alone because it knows no other, but first because, whether there is another life or not, all man's energies are needed in this one." \$2.00 per annum; single copies, 6 cents.

"The Vaccination Inquirer and Health Review." The organ of the London Society for the Abolition of Compulsory Vaccination. Published monthly at the offices of the society, 114 Victoria street, Westminster, S. W., London, Eng. 1s. 6d. per annum; single copy, 1d.

*Psychic Notes.*—A record of spiritual and occult research. W. Newman & Co., Publishers, No. 3 Dalhousie Square, Calcutta. The conductors guarantee the issue of 10 numbers at intervals varying from ten days to a fortnight. Sent to subscribers only upon receipt of money with order—Rs. 5 for whole series.

*Is Spiritualism Lawful and Right?* A reply to Rev. Dr. Hawley's "Oscillations of Human Opinion." By S. B. Brittan, M. D. London: E. W. Allen, Pub.; 4 Ave Maria Lane, E. C.

It is something wonderful, the amount of taste displayed, apparently regardless of expense, by some of our enterprising seedsmen and florists, and those who furnish the sinews of war to the producers of "our daily bread," in all the forms in which our bounteous Mother Earth provides for our necessities, as well as the myriad forms of beauty with which to decorate our dwellings and ornament our grounds, in the artistically illustrated annuals which they present us in the form

of catalogues of their various wares. The latest of them upon our table is that from the noted house of Hiram Sibley & Co., of Rochester, N. Y., which, aside from the great amount of information interesting to farmers, gardeners, and others, is a real ornament to a parlor table.

*The Quarterly Report of the Kansas State Board of Agriculture* is on our table, for the quarter ending December 21, 1881, (a book of 242 pages); containing a world of information interesting to all seekers for new homes among the teeming lands of that rapidly growing State; with a beautifully executed and comprehensive map of the State, with the county divisions distinctly colored. Those desiring copies should forward 7 cents in stamps to the secretary, Wm. Sims, Topeka, Kansas, who will be glad to promptly forward them as long as the supply lasts.

## EDITORIAL BRIEFS.

Mrs. E. K. JOSEPH, of New York city—medium for spirit portrait drawing, written communications in different languages, direct voice and trance sittings—will be at the Howard House, Baltimore, Md., after January 18th. She can be engaged to give seances at private residences.

Dr. J. WM. VAN NAMEE writes us from New Haven, Conn., that he is confined to his room from an attack of pneumonia and a partial shock of paralysis, but would be glad to hear from any who may feel impressed to write him, and when recovered he will respond. Address him at present care of Rev. J. H. Beale, No. 6 Orange street, New Haven, Conn.

MOVEMENTS OF A. ROTHERMEL.—I have been doing well since my return from New England; have been giving successful seances at the residence of J. W. Beard, Esq., and many private families have had my phenomena at their houses. I am now holding seances at the residence of G. Reed, 184 Warren street, corner of Duffield, Tuesday, Thursday and Sunday evenings, and give private sittings during the same days. After January 30th, I shall be in Providence for one week, at the residence of Mrs. C. Ross. Yours, A. ROTHERMEL.

THE editor of the *Spiritual Offering* announces that the issue of the *Offering* for Saturday, January 21, will contain "the fine discourse delivered by James A. Garfield, through Mrs. Richmond, entitled 'The Trial of Guiteau: Is He Assassin or Lunatic?' which discourse was reported expressly for the *Spiritual Offering*, and will appear in no other paper. One thousand extra copies will be published, and will be sent, postage paid, to any part of the world for five cents; twenty-five copies for \$1." Address, *Spiritual Offering*, Newton, Iowa.

## Our Cincinnati Correspondent.

CINCINNATI, O., Jan 15th, 1881.

To the Editor of *Mind and Matter*:

Perhaps your many readers would like to hear of the progress of Spiritualism in Cincinnati, this Queen City of the West and centre of civilization on the second Sunday of the New Year. Commencing at the first: Mrs. Anna (Carver) Rall, the oldest and best of inspirational speakers, has been holding for years, Free Spiritual Meetings in her spacious parlors, 482 Liberty Street, Sunday afternoon, where the most delightful music and sublime discourses ever uttered by mortal lips is heard through her. Her control claims to be a noted revival Methodist minister, who seems to have been considerably revived himself since passing over.

Then Mrs. Belle Fletcher entertains the public at her rooms at the Arlington House, Fifth St. near Main, on Sunday afternoon and evening, and gives trance and materializing seances on evenings, during the week, and private sittings in the day time. Many sceptics are convinced there of the living presence of their loved ones gone before, and rejoice in the evidences of immortality.

Mrs. Lizzie Green, of 309 Longworth street, by her tests and communication, through independent slate writing, is doing a good work in convincing the people of a future to the soul after the death of the body, and that the departed soul is still near us, and loves us still.

John Lyon, of 186 Richmond street, the clairvoyant and trance personating medium, is busy demonstrating the soul's immortality, and that spirits return and act through him in such a way that their former friends recognize them at once.

S. S. Baldwin, the once famous exposé(?) has yielded to the truth of Spiritualism, and settled down in this city, and is doing a fine business as a medium.

Then there is Miss Wolfe, the materializing medium of Bettstreet. And Mrs. Fagin, of Baymiller street.

And we have A. F. Ackerly, the Brooklyn materializing and independent spirit writing and musical medium, holding forth alternate nights at 187 George street and 79 Everett street, where he is giving general satisfaction and genuine phenomena.

Then there are other mediums, and occasional seances at Dr. Dennis's, on West 4th street, and at Dr. Jackson's on 8th street, and in many other places. Then a little out of town, at 178 Spring-grove avenue, lives Mrs. Maggie Bromley, the excellent trance and trumpet and test and communicating medium, who gives sittings at her home, and other places, when engaged to do so.

Then here is R. W. Sour, the best of all our materializing and independent slate-writing mediums. We have him engaged for months to come to hold seances weekly at our American Health College and Vitaphic Sanitarium; and by filling up the time with other mediums, we hope to keep open the portals of the spirit-world to all honest investigators who wish to see and feel and hear and know that their dear friends, whom they supposed lost, still live and are near them. Mr. Sour now resides at 288 Hopkins street, opposite the south end of Lincoln Park, where he can be engaged for seances and sittings for any part of the city.

But still and more public, Mr. Ackerly holds

forth this Sunday evening at Mrs. Ireland's, 187 George street; Mr. Jesse Sheppard, the wonderful test and musical medium, has a public entertainment to-night at Eureka Hall; and the celebrated Eva Fay is to astonish the natives at French's Opera House to-night. And so on, *ad infinitum*—enough to make the observer conclude that the Spiritualists had taken the town sure enough. At any rate, the belief in Spiritualism is certainly gaining fast among the people.

Yours, for Truth and Progress,

J. B. CAMPBELL, M. D., V. D.

DETROIT, January 1st, 1882.

Editor of *Mind and Matter*:

I send you a copy of the *Detroit Evening News*, containing an article headed "Another Fraud," claiming to expose A. F. Ackerly, the medium. As to the statement in the *News* I have nothing to say, for it does not contain truth enough to attract any attention from honest people; but I would like to have you publish in your paper that the people in Detroit who saw Mr. Ackerly, or attended his seances, do not consider him a fraud, and that he was not exposed in Detroit; that he has many very warm friends here who are anxiously waiting his return to the city, that they may have the opportunity to prove their appreciation of him, both as a gentleman and a genuine medium. I attended four of Mr. Ackerly's seances while in Detroit, and found them all well attended, and all seemed well satisfied with his manifestations, and believed them genuine; and on Christmas night, at Barne's Hall, notwithstanding the opposition he met with from part of his audience, and the unfavorable conditions under which he had to work, he did what he had advertised to do. We believe him truthful and honest, and will gladly welcome him back at any time, when he can make it convenient to come, which we hope will be soon.

Mrs. C. E. PIERCE,

Sec'y Detroit So'y Spiritualists and Liberalists. 312 Woodward Ave., Detroit, Mich.

## Dr. Newman's Prominent Converts.

New York, Jan. 6.—The Rev. Dr. J. P. Newman, who has long been an intimate friend of Gen. Grant, and who was, during Grant's Presidency, pastor of the Metropolitan Methodist Church in Washington, which Grant and his family attended, has accepted an appointment as pastor of Madison Avenue Congregational Church, in this city. It is generally understood that his acceptance is in pursuance of an arrangement by which Gen. Grant is to be made President of the Board of Trustees of the church, and that Jay Gould, Sheppard Knapp and other well known and wealthy men are to join the church. A committee waited on Dr. Newman to-night at the Fifth Avenue Hotel to inform him of his appointment. Dr. Newman accepted, and will preach there on January 15. The church is heavily in debt, and has never been very successful financially. It is hoped that the new blood to be brought into it under Dr. Newman's ministry will soon put it on a sound basis.—*Philadelphia Press*.

If that church is not saved with the "redeeming blood" of three new saviours, so rich in "blood," to say nothing of the new St. Paul (the New-man) to preach for it, it must be irredeemably damned.

## Special Notices.

Dr. B. F. Brown, Lewiston, Maine, is open for engagements for lectures or test circles.

Elsie Reynolds will continue her materializing seances every evening at No. 351 West 34th st., New York City.

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

Dr. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

RHODES' HALL, 505 1/2 NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2 1/2 and 7 o'clock.

A spiritual conference will be held at the residence of Mr. Alfred James, at 938 Carpenter street, every Sunday afternoon at 3 o'clock until further notice.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

WILLIAM and HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

ATTENTION, MEDIUMS.—Orson Terry, Marathon, Courtland Co., New York, writes: "We would like to be visited by some test medium, as our community needs the truth hammered into them."

ALBERT MORTON, 210 Stockton Street, San Francisco, Cal., has printed on a small sheet, eight Spiritual songs, for use at meetings, seances, etc., which he will send to any address at 15 cents per dozen sheets.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 1/2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well

known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

Subscriptions for *The Spiritual Offering*, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to MIND AND MATTER wishing to take *The Offering* also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

COL. ROBERT G. INGERSOLL'S FORTHCOMING LETTER.—The January number of the *Iconoclast* will contain a long letter from Col. R. G. Ingersoll, in answer to questions propounded to him by leading clergymen of Indianapolis. The *Iconoclast* containing the Letter may be had by addressing the editor. Liberal inducements offered to newsdealers. Address,

W. H. LA MASTER, Noblesville, Ind.

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business street, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 264 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

THE First Church of the Free Republic, will hold services at Frobisher Hall, 23 East 14th st., New York City, every Sunday, beginning Sunday the first day of the New Year. Morning at 11.15 o'clock (doors closed at 11.20) Evening at 7.45 (doors closed at 7.55). During January Henry E. Sharpe will speak on "The Religion of Humanity." The Morning service will be principally a service of song. All friends who can attend only once a day are invited especially to attend in the morning.

Dr. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 3 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, the very well executed half life size lithographic likeness of our lamented late President, accompanied by an autograph note, published by the Shober and Carqueville Lithographic Company, 119 Monroe St., Chicago, Ill. Price 25 cents, including postage.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Mrs. Sarah J. Selfe, Healing and Test Medium, 814 South Ninth Street, Philadelphia. Sittings daily.

## CARD.

I have personally known Mrs. Sarah J. Selfe for a period of seven years, during which time I have placed her mediumship under my most critical espionage, and have ever found her to be an earnest and truthful medium of remarkable powers, and can bear witness to the many cures and tests performed through her while in this city.

MARY A. WINSLOW, 65 Mulberry St., Newark, N. J.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

## PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle every Sunday evening, Mrs. Powell, medium.

RHODES' HALL.—Spiritual Headquarters, 505 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

## EXTRAORDINARY OFFER.

PROVIDENCE, R. I., January 1st, 1882. By direction of Dr. York, (my medical advisor and spirit guide), I will send post-paid upon receipt of 10 CENTS, one box of

## Dr. York's Liver and Kidney Pills,

or 3 boxes for 25 cents. These pills will be found (if taken according to directions) a sure cure for all diseases of the Liver and Kidneys. This offer will hold good only from January 1st to April 1st, 1882. After April 1st the price will be 25 cents per box or 3 boxes for \$1.00. Address with one cent stamp enclosed, JAS. A. BLISS, 47 Greenwich Street, Providence, Rhode Island.



PHILADELPHIA, SATURDAY, JANUARY 21, M. B. 84.

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**Second Story, No. 713 Sansom Street,  
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J. M. ROBERTS - - - PUBLISHER AND EDITOR

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## THE "BANNER OF LIGHT'S" SHAME

In the beginning of November last, the *Enterprise* of Clyde, Ohio, published what was called an "expose" of Mrs. Elsie Crindle-Reynolds and her son, Henry Crindle, as mediums. The whole story bore upon its face the most unmistakable evidence of dishonesty, falsehood, malice and heartless prejudice against the phenomenon of spirit materialization. But one single scrap of evidence against the mediums was to be found in the whole of that concoction of lies, and that was that the mediums had confessed their guilt, and ran away to escape punishment. We received a copy of the Clyde *Enterprise*, sent to us by A. L. French, the pseudo Spiritualist of that hypocritical cursed town, containing the "expose," as it was called; (which by the by, we have reason to believe, French wrote himself,) in which it was expressly stated, that the mediums had pleaded guilty to the charge of obtaining money under false pretences, and had been sentenced to pay fine and costs. Supposing that at least so simple a fact as that had been truthfully stated, we resolved to leave Mrs. Reynolds and her son to their fate, that we supposed they had chosen, of being known as confessed mediumistic cheats and deceivers. We knew them both to be mediums, and possessed of extraordinary mediumistic attributes; but as self-confessed swindlers and deceivers, we felt that their usefulness as mediums was at an end. For this reason we refused to have an interview with Mrs. Reynolds, although such an interview was asked by Mrs. R., on reaching Philadelphia, and was persistently urged by the friends who had heard her statement. We attended the public meeting of the Keystone Spiritual Conference Association, on Sunday November 6th, and there heard Mrs. Reynolds make her public statement. The frank and consistent account by Mrs. Reynolds of all the facts, as they had occurred, so far as she could know them, and her truthful and becomingly womanly bearing, convinced us that we had been led, by the conduct of the Clyde accusers, of Mrs. Reynolds to do her great injustice in refusing to give her an interview. To make amends for that injustice we determined to find the bottom facts of the affair and publish them, as a matter of journalistic good faith and duty. We interviewed Mrs. Reynolds and her son, and guided by the statements of the accusers, closely questioned them to all the particulars of the so-called expose. The result was the plainest and fullest explanation of everything that could in any respect be construed to the prejudice of the mediums; and to show beyond all doubt or question that they had been the victims of a most foul and dishonest plot to injure them. In *MIND AND MATTER* of November 12th, we published the statements of the Clyde enemies of the mediums in full, as it appeared in the *Enterprise* of that place; and showed from the face of it that it was a tissue of self-evident falsehoods, and that so far from showing any wrong on the part of the mediums, most plainly showed the dishonesty and depravity of those who had

been concerned in getting up this vile and groundless scandal. We at the same time published the statement of Mr. Williams, the lawyer, who appeared for Mrs. Reynolds, showing that neither Mrs. Reynolds nor her son had pleaded guilty to any deception whatever, he, Williams, having acted in the matter in their absence, and without consultation with them, neither of the mediums knowing or understanding, until after the disposition of the complaint, (if complaint there was), what had been done.

We do not hesitate to condemn and censure the course of Mr. Williams in the matter; but that Mrs. Reynolds and her son should be prejudiced by his action would be most unjust. Even if the facts had been as stated by their dishonest accusers, no law had been violated, for no one has pretended, untruthful and dishonest as these people were, that either of the mediums had obtained or expected to obtain, a cent for that seance or the one they had previously given. Mr. Williams was perhaps not aware that such was the fact, or he would not have consented to any disposition of the case by the magistrate other than a free discharge. Even had the mediums taken money for that seance, and had the Hunters, Sweetland and Drowns testified against them, the only lawful disposition would have been a binding over to answer at court. The fining of the mediums by the Clyde Dogberry was an illegal act, for which that stupid magistrate ought to be impeached, or prosecuted for misdemeanor in office. It was these sham legal proceedings that gave the case all the unfavorable appearance it bore. It is well for those who were engaged in them, that Mrs. Reynolds is the forbearing and patient woman she is, or they would be made to know that dishonest persecution of mediums is as illegal an occupation as such alleged swindling by mediums.

In the same number of this paper we published the detailed account of two seances given by the mediums near Clyde, Ohio, at the residence of Mr. Pool and his friends, in the presence of thirty or more witnesses, immediately after their release from their false and illegal imprisonment; a which ample proof was given, that the Hunters Sweetland and the Drowns had lied concerning the private free seance given at Drown's house. Besides, we published an account of a free test seance given by Mrs. Reynolds at the residence of Col. S. P. Kase, in Philadelphia, on November 8th showing beyond all question that the spirit power attending Mrs. Reynolds was stronger, if any thing, than it had ever been before, and that they had no reason whatever to eke out their work by the fraudulent assistance of the medium.

Notwithstanding so many facts, all concurring in showing the entire innocence of Mrs. Reynolds and her son, of any deception, or attempted deception, at Clyde, Ohio; the *Banner of Light* took no notice of this manifest attempt, not only to discredit two undoubted spiritual mediums, but to discredit, if possible, the phenomenon of spiritual materialization, and create a general scandal against the cause of Spiritualism and those prominently engaged in defending and advancing it. We were amazed at this, notwithstanding the fast becoming proverbial indifference of the *Banner* to all matters relating to the protection and encouragement of public mediums. This case was so glaring and manifest an assault upon public mediumship, that it seemed hardly possible that the *Banner* would dare to remain silent. For no other reason, it should have taken a prominent stand in the matter, to save the appearance of feeling some interest in the cause it professed to serve.

Writhing under the lash of criticism, which we had applied to the exposed backs of the Clyde slandering fraternity, A. B. French incited them to go through the farce of making affidavits to their falsehoods, and found a willing publisher in this dish of slander and falsehood in Col. Bundy of the *R.-P. Journal*, the organ of Jesuitism and Spiritualism, properly known as Bundyism. This was the opportunity for which the *Banner of Light* had waited to join the accusers of Mrs. Reynolds. It had been silent over a month, when it announced that, in its next issue, it would take its position in relation to the Clyde fiasco. The next week brought forth an evasive, one-sided and shuffling article, which wound up with an endorsement of the Clyde slanders, and the condemnation of Mrs. Reynolds, through its cat's paw, John Wetherbee, who expressed great respect for Mrs. Reynolds, on account, no doubt, of the dishonesty they falsely alleged against her. This dishonest hypocritical performance we criticized and showed up in its true light, and placed that cowardly and mean-spirited journal where it properly belongs, along side of the *R.-P. Journal* in its warfare on mediums and mediumship. Not daring to reply to our just and unanswerable criticisms of its conduct, the next week it came out in a call upon its henchmen to combine and punish us, for our scathing criticisms of its dishonest and hypocritical course in the Clyde affair, and we presume also, in relation to our criticisms of the "Editor-at-Large" and "Secular Press Bureau" swindles, which the *Banner* is doing what it can to resuscitate. To this open declaration of war on the part of the *Banner* and its partisans, we responded last week, and henceforward we neither ask nor look for peace. Open warfare from them we know we will not get, for they dare not show their hypocrisy in the light of day; but every mean, untruthful, dishonest, skulking

ing, sneaking, cowardly, treacherous and inhuman act of hostility that can be devised, we know will be set in motion to injure us and the uncompromising advocate of truth that we are publishing. It must be thus a while, and then the end. We have given this resume of matters as an introduction to the following cowardly, disgraceful and hypocritical dodge of the *Banner* to escape from that whip of scorpions which, in its guilty conscience, it saw about to fall on its shrinking back. In its last week's issue the *Banner* says.

"With all due respect to the belligerents in the Crindle-Reynolds controversy, we offer no opinion, as we have never seen the lady, and therefore know nothing personally in regard to her mediumship. One thing is certain, however, in regard to this matter, and that is, that equally respectable people conscientiously differ in regard to the validity of the lady's mediumship; hence there seems to be no necessity of crimination or recrimination. It decides nothing, and is positively injurious to the cause, besides keeping up useless contention in our ranks. Like other mediums who have been condemned by captious Spiritualists, if Mrs. R. is a *bona fide* medium, time will set her right before the public. *Nous verrons*. All we desire in the pending controversy is, that our correspondents shall eschew *personalities*. Otherwise their articles will not be admitted into these columns."

The man who wrote that is presumed to be the same, who wrote the editorial of the previous week; in which, coward and dissembler like, he insinuated that we "are governed by passions that receive anything but a spiritual impulse,"—that we are guilty of "unspiritual practices,"—that we use "the poisonous arrows of a wrathful ambition and a malignant selfishness,"—that we are engaged in "a tumultuous struggling for place, for influence, for power,"—that we are seeking "to crowd Spiritualism into the background, in order to take precedence of ourselves,"—that we are "envious, jealous, ambitious and worldly selfish." These are some of the personalities insinuated at us by this cringing, cowardly editor, who having invited the criticism of his evasive, hypocritical and dishonest course, seeks to close the columns of his paper against the very just strictures he has provoked. But his imagined cunning will hardly avail him in this instance. He will have to to the scratch, or go forth branded as well a knave as a coward. There is no "Crimdle-Reynolds controversy," Luther Colby, and you know it. The question at issue is not whether Mrs. Reynolds is a genuine spiritual medium of extraordinary attributes, for that fact has been settled beyond all possible controversy, both in California and all the cities of the East visited by Mrs. Reynolds, Boston included; in which latter city right under your very eye, and in the presence of your cat's-paw, John Wetherbee, such positive proof of that fact was given, that even he was compelled, through the columns of your own paper, to admit that, to you, manifestly unwelcome fact. The question at issue is, whether the Clyde, Ohio, accusers of Mrs. Reynolds, who are championed by A. B. French, and who one and all allege that Mrs. Reynolds is not a medium at all, and that she feigned spirit phenomena through her mediumship, at Clyde, on October 29th last, speak the truth, or anything that properly bears the appearance of truth, concerning that deeply wronged woman? That is the question. After months of time to inform himself with whom the truth and honesty, and the falsehood and dishonesty lie, poor Luther Colby, admits he has been unable to form an opinion in the premises, because he has never seen Mrs. Reynolds. That will not do, Luther. If you, have not yourself seen Mrs. Reynolds, you selected John Wetherbee to do your seeing for you, and if you know nothing personally of Mrs. Reynolds' mediumship, it is because you have no personal confidence in the statements made by your cat's-paw, John Wetherbee, through your columns. Well, we are ready to believe you were justified in your lack of faith in his published statements, for, as we showed in our last issue, he repudiates them himself. A pretty method between you, you are making of your case, to be sure!

But here we come to a point which we defy the editor of the *Banner* to evade. He says: "One thing is certain, however, in regard to this matter, and that is, that equally respectable people conscientiously differ in regard to the validity of the lady's (Mrs. R.'s) mediumship." This is either true or false. If true, it will be easy for Mr. Colby to name the respectable people who regard Mrs. Reynolds's claims to be a medium, invalid; and we call upon him to name them. That the Huijters, Sweetlands, Drowns, Frenches, Perins Burdys, Wetherbees, and other slanderers of Mrs. Reynolds are respectable people, in so far as the conduct towards Mrs. Reynolds is concerned, we deny. None of them pretend to have attended more than two of her seances, and not one of them has ever made a statement of a single credible fact that should operate to her prejudice. Thousands of persons who have had the ample opportunity of testing Mrs. Reynolds' mediumship, know, absolutely know, not only that Mrs. Reynolds is a medium, but that few indeed have been the mediums who have presented stronger claims to public confidence. It is therefore the height of assurance and folly, on the part of the *Banner of Light*, to treat that fact as open to any question. We ask Mr. Colby, if the validity of Mrs. Reynolds's claims to be a genuine spiritist medium are open to question, as he pretends where he can point to a medium who has not valid claims to mediumship? Mr. Colby must

answer this question or by his silence admit that he cannot or dare not attempt it.

The *Banner* pretends, hypocritically, to deprecate "crimination and reercrimination," in Spiritualism; and yet its editor loses no opportunity *privately* to abuse, misrepresent, and in every indirect way, to injure himself and the paper we are conducting. This the editor of the *Banner* cannot deny, for we have it from those he numbers among his trusted friends. He has pursued the same course towards us, that he has towards Col. Bundy and the *R.-P. Journal*. Fearing publicly to assail either, he has bored nearly every person, from whom he could obtain a hearing, with his tedious diatribes, about the iniquities of Col. B. and his paper, and the terrible things he intended to do, sometime, publicly, when he felt he could afford to attempt it. This insincerity is simply disgusting, and we will dismiss it.

Says, Mr. Colby: "Like other mediums who have been condemned by captious Spiritualists, if Mrs. R. is a *bona fide* medium, time will set her right before the public, *nous verrons*." Let us see about that dogmatic declaration. Mrs. Reynolds has been before the public as a medium, for the past five years at least, and during that time has had to endure just such lying slanders as were perpetrated against her by the Clyde fraternity of which A. B. French is chief. During all that time spirit manifestations have been witnessed at her seances similar to those which were witnessed by John Wetherbee, when, at the instance of Mr. Colby he visited one of Mrs. Reynolds' seances in Boston, last summer. If five years of faithful services as a medium does not warrant the *Banner of Light* in having an opinion about that medium's claim to recognition as a medium, we ask Mr. Colby how much time it will take? Will he answer " *Nous verrons*." John Wetherbee has already answered, that the honesty and good faith of no medium can be established by proofs of genuine mediumship. How it is to be done, so long as men and women can be found who will concoct lies against mediums, and swear to them, Mr. Wetherbee has not deigned to tell us. On the other hand, we insist that every principle of honesty, justice and right demands that mediums who have demonstrated the fact that they are mediums, shall be so regarded in utter disregard of the self-contradictory, malicious and manifestly prejudiced statements of selfish and notoriety seeking people to the contrary. A curse will rest upon the cause of Spiritualism, unless it can put an end to the business of crushing the mediumistic instruments of the spirit workers for the establishment of truth. This is the issue of the hour which Spiritualists are called to meet and settle. We will not run away from it; but will advance upon it; and with the sling of spirit power, and the white pebbles of facts, we will smite this foe of truth to death. We advise those who would not be hurt by its fall, to stand firm under in time.

## SPIRIT DECEPTION.

We last week published a part of Judge Lawrence's "Report of the Terre Haute Materializing Manifestations," appertaining to the photographing of a spirit that purported to be the virgin mother of Jesus of Nazareth. It was published in an extra of the *Psychometric Circular*, of Brooklyn, for December. Since then we have received the December number of the *Circular*, containing another instalment of the same "Report," which contains some facts in relation to the same matter, that will serve to show the persistency of spirits in repeating their falsehoods after the same have been detected and fully exposed.

Describing a seance of December 15th, among other things Judge Lawrence reports:

"After Esther, came a most beautiful, loving spirit form claiming to be Mary Magdalene. She was attired in white robes, and after having stood in the light, shown the medium, and thrown the doors wide open, came and saluted us all gently by the hand. She came and sat down by me, and said: 'The ancient oracles were exhibiting the symbols and secret signs through the lights of the ventilator.' She pointed out a child standing by the medium, and said, 'it was the medium's spirit child.'" Minnie said it was a young paleo-posee. Mary pointed out the appearance in the back of the cabinet, and said, "that it was a representation of the wigwam of Minnie, in which hung the photograph of Mary the Mother of Jesus," I had previously given to Minnie, at her request, a photograph to hang in her wigwam. She also said I was to obtain photographs of the symbols, and would thereby be enabled to embody them in the history of these things."

Judge Lawrence reports another spirit, who purported to be "Pharaoh's daughter," (who, it is alleged, found and preserved the infant Moses), saying: "I am acquainted with Mary the Mother of Jesus, and I know that she gave you her picture while standing on a tambourine." Judge Lawrence reports that another spirit purported to be the "Woman of Endor," said:

"I would write a history of the Ancients, and that she would aid in the work; that she knew Mary the Mother of Jesus, and that she stood at the tambourine when her picture was taken, and that the opposition to her photograph and the appearance of the Ancients, would ultimately overcome and abandoned. She made a very agreeable visit and impressed the company that she was a most amiable and loving character."

"Then came Queen Esther most magnificent attired in robes of pure white with a shining crown on her head. She, like the others, was barefooted. She showed the medium sitting the light under the ventilator. She then came me, leaving the doors wide open, with the medium in plain sight. She came and sat by me